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To the reader,


This volume is made up of several Pamphlets, which are bound together in the order of the times of their publication.

The first pamphlet was addressed to the members of the M. E. Church in Charleston for the purpose of correcting mistakes or misrepresentations, at a time when it was hoped any very serious evil might be averted without the expulsion of any of its members.

The second pamphlet is the exposition of the expelled members, for themselves & those who left the Church with them, of the reasons of their conduct.

The third pamphlet is a reply to the second, & exhibits the the Church's vindication of her conduct towards the Schismatics.

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AN

# EXPOSITION

OF THE LATE SCHISM

**In the Methodist Episcopal Church in Charleston,**

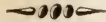
IN WHICH,

THE CONDUCT OF THE SCHISMATICS, AND THE COURSE OF  
THE CHURCH TOWARDS THEM, ARE FULLY SET  
FORTH, AND THEIR COMPLAINTS AGAINST  
THE MINISTRY ANSWERED.

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“He that is first in his own cause seemeth just, but his neighbor  
cometh and searcheth him.”—*Proverbs* xviii. 17.

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**Charleston:**

PRINTED BY J. S. BURGESS, 183 KING-ST.  
1834.



## PREFACE.

The public has been apprised of the late troubles of the Methodist Episcopal Church in Charleston; and which resulted in the expulsion of some, and the withdrawal of others, from the communion of the Church. A pamphlet has been published by the expelled persons, with the sanction of their friends, purporting to be an exposition of the matter; but which we consider erroneous in its facts, and libellous in its personalities. This is the occasion of the present publication.

The form in which we present this our Exposition to the public, and which, under other circumstances, would not be preferred to an uniform unbroken narrative, is owing to the following considerations:—1st. The events transpired during parts of two several Conference years, under the administration of different ministers, each being distinctly responsible for his own acts, in administering the Discipline. 2d. Near the close of the month of November last, the minister then in charge, deemed it proper to lay before the members of the Church, a succinct account of the rise and progress of these difficulties in the Church, up to that time. This account, which was then furnished to the members generally, was never contradicted in any of its statements; but, as far as we have understood, was admitted on all hands to be faithful in its facts; we therefore prefer to abide by it for the time of which *it* treats, rather than go over the same ground at the present time. It derives a claim to authenticity from the circumstance of its having been so long under observation, without being objected to.

We have appended to our Exposition, the pamphlet of the schismatics, to which ours is a reply; and we have done so for two reasons. 1st. We are willing to show all justice towards them, and give the public the fairest possible opportunity of judging between us. 2d. The charges brought against us are so gross, and evidently conceived in a bitter and uncharitable spirit, that we prefer to have them stated, without abridgment, by themselves.

W. C.

W. M. K.

*Charleston, Sept. 4th, 1834.*

SAVANNAH. (GEO.) AUGUST 25TH, 1834.

TO MESSRS. JOHN KINGMAN, WILLIAM KIRKWOOD, WILLIAM G. MOOD,  
OLIVER B. HILLARD, WILLIAM LAVAL, F. A. BECKMAN, W. W. GOD-  
FREY AND JOHN H. HONOUR.

*Gentlemen:*

I have seen and read a pamphlet published by you, which purports to be an exposition of the causes which led to the withdrawal of a number of the members of the Methodist Episcopal Church in Charleston; and in which you say: "A proper regard for our own standing in the community in which we live, and a correction of the false reports that are in circulation, demanded that we should make this public exposition; having done so, the controversy on our part ceases, unless we are compelled to renew it in self-defence; and the only favor we ask of those with whom we were formerly associated, is, to be let alone." The notice which you have thought proper to bestow on myself, however, obliges me, gentlemen, to trespass so far on your desired repose, as to let you know that those who would be "*let alone*" in possession of the respect of society, ought not to malign the characters of others. Farther than this I intend not to disturb you, but leave you to God and the day of judgment.

After making it the burden of your pamphlet to represent me, by name, as a very wicked man, you seem to have been put in mind that offences so flagitious as those laid to my charge, ought to have been represented to the Conference, to whom I was amenable for my conduct, and where my name was called, and the usual question asked, whether or not there was any thing against me. And your neglect to do this must appear the more suspicious, as the Conference sat in your city, and was always accessible to you for such a purpose. To relieve yourselves of this implication, without throwing your manuscript into the fire, or blotting it two-thirds out, you have given your reasons in an Appendix, why you did not accuse me to the Conference, but have arraigned me before the public. As this is a point of particular importance, and in which I feel peculiar interest, I bring it first to your notice. You say,

"It was the intention of the corporation party to impeach him, and he must have been aware of the fact, for the determination to do so was repeatedly expressed in the presence of his warm adherents, who it was well known repeated to him all that they heard. That this intention was not executed, was in consequence of his attending the session of the Georgia Conference,—which was held some weeks previous to the sitting of the South-Carolina Conference—and it having been stated in the newspapers, that he was to be transferred to the former Conference, and stationed in Savannah; and although Bishop Emory very justly remarked, when informed of the design of the members to impeach, that the Doctor was amenable

able to the South-Carolina Conference until discharged from it; yet as he was to fill an important station in Georgia, it was apprehended that his usefulness might be materially affected by an exposition of his aristocratic government of the Church here, which we did not wish should be the case."

You say it was the intention of the corporation party to impeach me, and I must have been aware of it, &c. But how could you have been aware of it yourselves, gentlemen? Can the intention, or determination, of a party be known, unless it be expressed by some act or vote of the party? Was there ever such an act of your party? Or do a few individuals of you, or your Diotrefes alone, constitute the party, so absolutely, as to make your very intentions necessarily theirs? If the party declared their determination to impeach me, what other act did they afterwards perform to reverse the former one, and decline my impeachment? If I heard of any intention to impeach me to the Conference at all, I considered it only as an idle rumor; and never for one moment apprehended or expected an impeachment. The rest of what you say to excuse yourselves for not having impeached me to the Annual Conference, is so ambiguous and confused, that I cannot fix your meaning by the words you employ, except only, *that you did not wish to injure my usefulness*. Do you mean by what you have said, that my attending the Georgia Conference, and what was said in the newspapers about me, put me out of your reach, or in any way interposed an obstacle to my impeachment? You know better, for I returned to Charleston about a fortnight before the session of the Conference, and remained there as the preacher in charge till its adjournment. Do you mean that Bishop Emory held any conference with you on the subject of my impeachment? and that he expressed, or countenanced, any apprehension that my usefulness might be "seriously affected," or *affected at all*, should you impeach me? No, never, or he, the Bishop, should deserve to be impeached himself. And yet, if your words convey any meaning, they seem to intend some such aspersions as the foregoing. But you say plainly, and without ambiguity, that *you did not wish to injure my usefulness*. *My usefulness*, Gentlemen? Pray, for what? Verily if you believe your own pamphlet, you must account my usefulness as salt without savor! Please turn to page 8, and read after me as follows:

"In reading this paper, he omitted the words 'in its corporate capacity,' and then triumphantly exclaimed, there is not one word of corporation in the whole paper. A brother remarked, that there must be some mistake, and requested that the paper might be read again. This was done, the reader still omitting the words 'in its corporate capacity,' and then observed, brethren I read honestly, if any one doubts it, let him come and read for himself. The chairman of the Committee who had presented the resolution, arose to go and read it, conscious that either it was not the paper which he had given the Preacher, or that it had not been read correctly. The preacher perceiving this movement commenced reading again, and then read the words, which he had previously omitted, 'in its corporate capacity,' observing, 'I care not what it says, I did not call a corporation meeting, and immediately sat down. Astonishment was depicted on every countenance, and for a moment or two a deathlike silence prevailed. Such conduct needs no comment. We simply state facts susceptible of the most irrefragable evidence."



After such iniquity as this, and much more of a like kind, with which you have charged me, I wonder you should not respect yourselves more than to pretend to any regard for *my usefulness*. “*Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth.*” Would you send “*a wolf in sheep’s clothing,*” to be a useful pastor of a flock?

But why have you published the pamphlet before me? You have stated this question, and answered it for yourselves, as follows:

“But it may be asked, why array his conduct before the public! It might be sufficient to answer, our own justification required it. But this is not all—when he removed to another Conference, it was expected he would devote himself exclusively to the duties of his charge; *now* it is known, that though absent in body, he was present in the minds of those who remained, and who succeeded him on the station; and we have good reason to believe, that a constant communication has been kept up, and no step of consequence was ventured on without consulting him. The preachers themselves have declared, that he *approved* and *sanctioned*, if he did not *recommend* the course pursued by them. Thus, he who caused the agitation, and had retired from the conflict, looking through the vista of 120 miles, to a station which he contemplates filling at the end of the present year, has had the address so to use the preachers here, as to obtain the removal of those who he knew would oppose his return, because they were aware of his ability to disturb the peace of the Church.”

First, then, and principally, you have published your abuse of me, *because your own justification required it*. But how so! As well as I can make out your pamphlet, you profess to have been driven from the Church by the *tyranny* of the preachers. You say, “*In consequence of this arbitrary and despotic proceeding,*” (meaning the proceeding by which *you eight gentlemen were expelled*, as stated in your pamphlet,) “*worthy of a Russian autocrat or the Cham of Tartary, nearly one hundred and fifty members have withdrawn from the Church, and now appeal to an enlightened public for a justification of their conduct.*” And farther on you say, “*With our present knowledge of the despotic power given to the ministry by the Discipline, we never can again consent to be members, without sacrificing the inalienable rights which God has given us, and in defence of which, we have the laws of our country.*” Really, Gentlemen! who ever interferred with your religious liberty? Did you not come into the Church, and under the authority of its Discipline, of your own free will? And was not the way out of it, always as open for you as you found the way in? Unless you charge me with some act of despotic power, by which, during my administration of the Discipline in the Church in Charleston, I transcended my duty as a Methodist preacher, *myself being subject, equally with you, to the authority of the Discipline*, what have all your accusations of another sort, to do with your justification in this matter? Was I to blame because you were dissatisfied with the Constitution and Discipline of the Church? Besides, you well know, that from the time you began to form a party in the Church, till your expulsion, you were a *MINORITY* of the members; and your revolutionary proceedings were no less offensive to the *MAJORITY* than to the ministry. Why should it be accounted despotic in the ministry to uphold the institutions of the Church *along with the majority of its members*, against a *minority* plotting to overturn those institutions, and amass

all power to themselves over the majority and the ministry, alike! But if I was the tyrant who drove you from the Church, it is a most singular fact, (and strange enough as one for your justification,) that you had got rid of my tyranny some six months before it performed its office upon you.

You seem, however, to dissent from this, and say, I was present "*in the minds*" of my successors, and corresponded with them to influence their proceedings. You even account for my doing so, by attributing to me the vile motive of smoothing the way for my return next year. And do you think to impose successfully on the public for *your justification*, whatever a morbid fancy (I hope it may not be a malicious spirit) may conjure up for *my dishonor*? In seeking your justification *thus* gentlemen; you do yourselves a greater wrong, than all possible false judgments of men could do you. You make yourselves both *uncharitable* and *unjust*. 1st. You make yourselves *uncharitable*. For what if the Preachers have said I approved of their course towards you, could you not account for it on some other ground than what insinuates incompetence in them and officiousness in me! Had they not evidence enough of what I must approve, in the acts of my administration last year! Have you so soon forgotten who your tyrant was! But what if I was consulted on, and advised, every step that was taken towards your expulsion, might it not have been accounted for in one who has shared so much of weal and woe as have fallen to my lot in Charleston, without imputing to me the vile motive which you impute to me! It was all conjecture with you, but in each case you settled on that which was the worst possible one. No, gentlemen, you wrong us all round. My successors in Charleston have not needed, have not asked, and have not received, any counsel, advice, or assistance from me, touching their exercise of the Discipline, in, or towards your expulsion. They were fully competent to their duty, and have done it. But I confess to you, that what they have done is much to my satisfaction, seeing that after all forbearance towards you and much pains for your correction, you would allow of no better alternative but that either you and your adherents must *alone be "the Church,"* and hold the property, and control the Discipline of the Church, or the Church expel you from her communion.

And 2ndly, your reasons are no less *unjust*, than they are *uncharitable*. Upon a mere conjecture of my having exercised some undue influence to your disadvantage, since my being stationed in Savannah, (a conjecture in which, to say the least, you were as likely to be wrong as right, and *positively were wrong*;) you have sent abroad a most injurious publication against me; one, than which, I doubt if ever the sun shone on another more libelous, or farther from fair dealing between man and man. And was this also required for *your justification*? By no means. It goes thus far, and no farther, that way, viz: That six months, or more, ago, when you were Methodists, main men for the Church, calling yourselves "*the Church*," &c. you had certain knowledge, "*irrefragable evidence*," that I, who was then your Pastor, was a vicious man, and utterly unworthy of my sacred office; (just as bad, suppose, as you represent me to be in your Pamphlet;) but although the Conference was sitting at your doors, with full powers over me, and your way was open to it, and you knew my name would be called in the regular course of our annual examinations, and the question be asked whether there was any objection to me as a Methodist Preacher, you stood aloof, and objected not at all. But now that your passions have

been stirred by your expulsion from the Church, and you conjecture that I approved of your expulsion, or advised it, or in some way shot an evil eye at you through the wide woods between us, you are eager to fix on me the brand of infamy, burning broad and deep. And is this the justification which you seek gentlemen? Were you willing to let the wolf go to destroy the sheep of other folds, when you knew him to be a wolf and had yourselves felt his fangs, provided he would not disturb your particular plans in the church in Charleston? Or, are you prepared to confess that you have grown so selfish as to have lost any respect you ever have had for the ninth commandment? Which would you?

It would seem as sad for you that you did not accuse me to the Annual Conference, as perhaps, you might wish it could be for me. It was, unquestionably, the easiest, and most ready and effectual way you could have taken, to get yourselves justified, if an exposure of any *actual* sins of mine might justify you. And besides this paramount consideration of your being justified by the public, you might, by my impeachment and conviction, have claimed for yourselves the merit of some consistency of conduct, have shewn a becoming respect for your duty as members of the church, and possibly, proved yourselves christian men who resist sin not to gratify a personal resentment or some selfish end, but for the fear of God and the love of virtue.

Besides, gentlemen, consider how infallibly certain you must have been of complete success. There was your "*irrefragable evidence*" to confound me, and you know that nature has not blessed me with the firmest nerves. Supposing then only that I was conscious of my guilt, and arraigned before the Conference as you might have arraigned me, my failing heart must have quickly told through all my outer man how vile I was. Think gentlemen of one, who has a heart in him, who has passed his whole time from before nineteen years of age to forty-four as a preacher of the Gospel—who has two sons and five daughters for whom he has gathered no portion in this world, except, perhaps, the kind respects that follow a pious name;—think of such a one arraigned before his brethren in Conference, between whom and himself nothing ever existed contrary to the sympathies of a holy calling, but now guilty of what you charge, feeling his guilt, and conscious of your ability to make it manifest. As you should state your charges and adduce your proofs, he would grow pale, his lips quiver, his whole body become agitated; attempting to answer, he would not be able, voice and recollection should fail him, his eyes sink in their sockets, his guilt be proclaimed, and he confounded, condemned, undone. Here might indeed be something towards your justification. And I put it to you, *if you could have looked for such a result of your impeachment, would you, could you, for your regard for my usefulness, or any other cause, have spared me the trial? YEA or NAY.* Make your answer but consistent with your pamphlet and your professions as men fearing God, and I am content.—You cannot. What is it then gentlemen? Under a pretext of justifying yourselves, have you wilfully published scandal? And if not, had you never a conscience till after you were expelled from the Methodist Church?—What gentlemen might you not do if *your own justification required it!*—But ought you to seek your justification *by every means!*

I said that I felt peculiar interest in the inquiry why you did not impeach me to the Annual Conference. The reason why, is plain. Of several facts which you have grossly misstated, there are no witnesses between



us but of yourselves, and you are several, or many persons affirming one way, while I am alone in contradicting you. Indeed you all are but one in the identity of your cause, though your persons are several, and you seem to affirm each as of his own knowledge. Now such being the state of the case it would have made much for the truth, to have confronted the parties before competent triers, who might have sifted each one to the bottom of his story. And of this fair mode of investigating the truth of your charges, you say you once intended it, and even talked about it, but declined putting it in practice for fear of injuring my usefulness. Then gentlemen, I have to thank you only for so much talk and fair intention; but as for what you actually have done, that is quite another matter, and looks more like a conspiracy against the innocent, than an honest appeal against an evil-doer.

Let us review the whole ground of the case.

1st. I was a member of the South Carolina Conference of the Methodist Episcopal Church, and stationed in Charleston, during the Conference year of 1833-4. And you, (except Major Laval,) were all that time official members of the Church, whereof I was the Preacher in Charge, or Pastor. (That is to say, you Mr. Kingman was a Class-leader, Mr. Kirkwood a Class-leader and Steward, Mr. Mood a Class-leader, Mr. Hilliard a Class-leader, Mr. Beckman a Class-leader, Mr. Godfrey a Class-leader, and Mr. Honour a Class-leader and Exhorter.)

2nd. During this time you say I was guilty of the most flagitious offences, domineering over the Church, violating and despising the rights of the members, and uttering divers falsehoods most sacrilegiously and at different times.

3rd. But during all the same time, (and until now that I first see myself so accused) neither did you, or either of you, or any other person on your account, or on any account, directly or indirectly, give me to understand that I was held thus guilty; nor did you make any complaint to the\* Presiding Elder, or the Bishop, in the interval of the Annual Conference, or to the Annual Conference at its session.

4th. At the Conference (held in Charleston in February last,) my term

\* The following are the provisions of the Book of Discipline for such cases. See Sections V. and XVIII, of Chap. 1.

“What are the duties of a Presiding Elder?”

\* \* \* \* In the absence of the Bishop, to take charge of all the Elders and Deacons, travelling and local Preachers, and Exhorters, in his District. To change, receive, and suspend Preachers in his District during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs.” Page 28, ed. 1832.

“What shall be done when an Elder, Deacon, or Preacher, is under report of being guilty of some crime expressly forbidden in the word of God, &c? *Ans.* Let the Presiding Elder, in the absence of a Bishop, call as many travelling ministers as he shall think fit, at least three; and if possible, bring the accused and the accuser face to face.— If the person be clearly convicted, he shall be suspended from all official services in the Church till the ensuing Conference; at which his case shall be fully considered and determined.”

*Ques.* “What shall be done in cases of improper tempers, words or actions?”—  
*Ans.* The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three Ministers or Preachers are to be taken as witnesses. If he be not cured, he shall be tried at the next Annual Conference, and if found guilty and impenitent, shall be expelled from the connexion, and his name so returned in the minutes of the Conference.” Chap. I. Sec. XVIII p. 63, 64, ed. 1832.



of service in that city expired, by the Discipline. In anticipation of that event, I attended the session of the Georgia Conference, (a month previously,) for the avowed purpose of soliciting of the Bishop the appointment of a member of that Conference (Mr. Pierce) to Charleston, for the present year. And to propose (as I did propose, and it was done) that if Mr. Pierce could not be spared from Georgia without a substitute, I would become that substitute at the expiration of my time in Charleston. At the close, therefore, of the Session of the South Carolina Conference, Mr. Pierce was stationed in Charleston; and myself in Savannah.

5th. Some six months after I was transferred, as above, to the Georgia Conference, my successors in Charleston were under the painful necessity of expelling you from the Church; you prevailed on a considerable number to leave her communion, and go with you; and then came, what you say your justification required. You chose to make the acts of a former year, the burthen of your complaint why you were expelled. or withdrew from the Church, *the present year*; and “looked through the vista of 120 miles” from Charleston, through the swamps, in the month of August, for your opponent, when in all reason you should have remained at home. But you could raise a fog in the distance; I had attended the Georgia Conference; the newspapers had said I was to be stationed in Savannah—Bishop Emory said (what every Methodist boy knows) “that the Dr. was amenable to the South Carolina Conference till discharged from it”—and insinuations are made, to the effect, that I had eluded your justice by tripping off to Georgia. Thus, gentlemen, have you compelled me to expose, what I shall be much mistaken if the public do not consider, rather a conspiracy against my character, than a justification of your conduct.

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I will despatch the contents of your Pamphlet, gentlemen, as briefly and much to your satisfaction, as I am able. That is to say, so much of its contents as I am personally concerned with.

Perhaps I ought to begin by thanking you for not having made me out an abolitionist. You seem however to have strongly squinted that way, and probably *your justification required no more*. You present the case of colored persons sitting among the whites unfairly, as if to shew that the evil which had given much dissatisfaction, and for the correction of which I advised the putting offenders out of the Church, was afterwards upheld by me. Not so; nor was the colored man who was put out of the Church sitting among the whites, but on a bench in the aisle against the wall next to the front gallery, where colored persons had been permitted to sit. For the true state of this case, and the correction of the contents, generally, of the first five and a half pages of your pamphlet, I need only refer to the exposition which I addressed to the members of the Church on the 28th of November last; (which follows this article;) and particularly the correspondence between Messrs. Poyas, Honour, and Mood, a Committee of the Quarterly Conference, and myself.

A few prefatory remarks, only, I will make, in this place.

1st. The exposition now mentioned, was printed and distributed among the members of the Church, but not published, at the date above given.—None of its statements were contradicted at that time, nor subsequently, to my knowledge; on the contrary, I understood from various quarters, up to

the time of my leaving Charleston, that you all admitted it to be a faithful account of the transactions therein set forth.

2nd. You will perceive that tenacious of power, and the dignity of being Chairmen *ex officio* of the Board of Trustees, as you represent me to have been, two of yourselves, and they certainly not as mighty as "a Russian Autocrat or the Cham of Tartary," could turn me out of office, and oblige the Trustees to give them up the\* keys of the Church to do their pleasure, against both *my will and the will of the Trustees* in the matter.

3rd. You will farther perceive that these redoubtable committee men, after they had humbled the domineering Preacher, and refractory Trustees, and got the power into their own hands to do as to them might seem good in the premises, did do nothing at all. No *nothing*, neither for their zeal to have the Quarterly Conference obeyed, or in honor to the majesty of the members, or for the sake of the crying evil of the intrusions of colored people in the Churches. But the moment we gave way to them, they wholly relinquished their object, and said not another word about the seats in the Churches, or the necessity of obedience to the Quarterly Conference, or to the members; thus demonstrating that they had only been acting a part, and using their appointment as a Committee of the Quarterly Conference, to agitate the Church towards some other aim. What that aim was, we then were wholly ignorant; but events shortly afterwards transpired to disclose it.

What you say, on page 6, about a meeting of the male members, at which I was present and spoke, misrepresents the facts. It was not "*a meeting of the male members of the Church,*" nor was it ever "*called*" at any meeting of the Church, society meeting, or meeting for public worship, or in any open way that might have made it known to the members generally, or even to the Ministry of the Church. But *it was a caucus of your party, called among yourselves for party purposes,* and was the first of probably several such meetings, held by you, that came to my knowledge.— How I came to be there, and spoke, I will explain. Sometime on Monday the 28th October, I was told by an old and respectable member of the Church, that he had reason to apprehend the young men's prayer meeting at Trinity School-room on Tuesday evenings, had been turned into a sort of

\* It is a pity that those who seek so hard to justify themselves, should make matter for fresh objections; perhaps it is a pity to object to them; but justice obliges us to notice a particularly glaring impropriety in giving *part* for the *whole*, of the resolutions of the Board of Trustees, at page 5 of your pamphlet. There were three resolutions passed by the Board, and certified to you, of which you have given the first and second only, which were little more than introductory to the third, and principle one, which was as follows, viz:

"Resolved, that the Trustees, in order to promote the peace of the Church, and prevent any collision or misunderstanding with the Committee of the Quarterly Conference, will not put any obstacle in their way, should they think proper to have the alterations made; and that they be notified where the keys of the different Churches may be had in order to give them ready access."

The omission of this resolution in your pamphlet, was grossly unjust to the Trustees, and as such, highly reprehensible, however much the justification of the Committee who are of yourselves, required it. This Committee had taken great pains, by several hands, to get a paper numerously signed to authorise them to carry the plan proposed by the Q. Conference into immediate effect if the Trustees should fail to do so. They scandalize both the Preacher and the Trustees, without mercy, for their alleged insubordination, but lo. themselves!

caucus-meeting, where certain revolutionary measures were agitated. I replied that if it was so it must be known to Mr. Poyas, the local Preacher, and I would immediately see him and satisfy myself of the facts. Mr. P. told me there had been meetings, but they meant well in holding them, and they did propose some changes, but he considered they were such as would prove beneficial. He was sure nothing was intended against the Discipline. After stating to me what was contemplated to be done, and hearing my answer, he professed to be convinced that the measures proposed, (about the same which they afterwards adopted in Trinity Church) were inconsistent with the Discipline, and ought not to be prosecuted. He told me they were to have a meeting the next evening (Oct. 29,) at Trinity School-room, and suggested (yea, he solicited it) that I should attend, and explain the subject to the brethren at that meeting as I had explained it to him, adding that he doubted not, I would convince them they were wrong. I felt it my duty to do so, attended, and spoke at large to shew that the excitement was unnecessary, and that such measures as I had learned from Mr. Poyas (who was present also) they contemplated, were contrary to the Discipline of the Church.

The meeting had been opened some time before I got there, and I remained no longer than for the above purpose, and to give any explanations which might be asked by individuals; but withdrew and left them, before their adjournment.

Concerning the wonderful affair of the reading of the paper in the meeting in Trinity Church on the evening of Nov. 12, permit me to say, 1st. That neither could you, or any one present, have understood me *at the time*, as your memories now serve you to state the matter, or either by you, or by some one not less careful for the purity of religion, I must have been rebuked, *then or shortly afterwards*. Nay, I must have been punished for my baseness. My Presiding Elder, was present, and the Rev. Messrs. Joseph Holmes, Reddick Pierce, Hugh A. C. Walker, John Mood, and Whitefoord Smith, besides not a few of the oldest and most godly members of the Church; and yet I positively affirm it never occurred to me, then or afterwards, to make any excuse or apology to either of them for any thing I said or did at the meeting, nor has either of them, to this day, found any cause to object to me.

2nd. You are wholly wrong in your statement of the matter, and as I am unwilling to charge you with a malicious fabrication, I must conclude that a bit from the memory of one, and a bit from another, has been depended on to make up a whole statement, without sufficient scrutiny among yourselves. Your precision itself, is too precise to have been arrived at, at this late day, without considerable trouble. You must have hunted up the particulars in a feverish heat, and accepted of their accuracy without due reflection.

To the best of my recollection, the paper which you say I read was not the one I did read; nor did I read the paper which was read, after the manner related by you. I had two papers of the Committee, one the resolution adopted by the Corporation party at their meeting in the School room on the 29th October, and the other a note from the Committee to myself. The one being a sort of official document of your party, then just beginning to shew itself as a party, I was induced to put among my papers, the other, to my great regret, I did not consider of any future consequence, and did



not preserve. And this paper it was which I did read, and not the other which you affirm I read. But why was any paper read at all! Plainly as evidence on the question, whether, or not, that meeting in which we were then assembled, was a corporate meeting. The Presiding Elder was denied the right of the chair on the ground that the meeting was a meeting of the Church in a corporate capacity; I resisted this, in favor of his right to the chair, by maintaining that it was not a corporate meeting; I would not have called a Corporate meeting, and had not called such a one, but simply a meeting of the male members of age of the Church. I was asked if I had not been required to call a corporate meeting, and did not know that only such a meeting was desired by those who requested the call! I knew, and never disputed that the *party* wanted a corporate meeting called, but I was under no obligation to call such a meeting, against my own conviction of what was proper, and the wishes of a majority of the Church, though desired by a party among us. But I also affirmed that even the application for the *call* of a meeting was not so expressed as to require that the meeting then present should be called as a corporate meeting; and I referred accordingly, to the terms in which I had been requested by the Committee to call a meeting, and certainly not to those terms in which the *party meeting* had expressed its resolution to raise a committee, &c. and in which not one word was addressed to me, but the whole subject confided to the Committee. The Committee's application to me, therefore, and not the resolution of the *party*, was clearly what I had to do with, and what I read from. But whatever paper it was, did I read it after the manner affirmed by you? Not at all. According to your representation, I read it to the end, skipping the words, "*in its corporate capacity*;" and then affirmed that no such words were in the paper. This representation is evidently contrived to suit the form of the paper which you say was read by me, but which I did not read. The note of the Committee which I *did* read, was formed of two paragraphic sentences; the first requesting me to call a meeting of the male members of the Church, and the second accounting for that request by referring to the resolution of the party meeting of the 29th October. The *request to call*, and the *reasons for the request*, I considered different, in the nature of the things, and they were separately expressed, in distinct paragraphs. The request to call a meeting, was the matter in hand, and not the occasion which had given rise to that request. I read therefore, the paragraph in which the request was expressed, and not the other one also, which I considered irrelevant to the question. Having done so, and perceiving an expression of doubt, or surprise, on several countenances, I repeated the reading, as before, and added some such words as you have said, that 'I read honestly, and if any one wished he might read for himself.' I saw no one move as if coming to do so, but one (I think a member of the Committee) said aloud 'Read it all,' or 'read it to the end.'— I then read both paragraphs of the note, and maintained the same position as before, which was, that the committee had 'not required me to call that meeting as a corporate meeting. As for what you say of the silence and astonishment which followed a detection of my falsehood, gentlemen, it is only a rhetorical flourish, not founded on fact, but, perhaps "*required for your justification.*"

Previously to calling this meeting I had been judiciously advised against it, by one of the most intelligent and worthy members of the Church, on the



ground that a party was organized and drilled for attendance there, and who, though not comprising more than a third part of the male members of the Church, yet being all certain to attend, and the members generally not apprehensive of the evil, and therefore not so likely to be present, the party might abuse the meeting to injurious ends. In consultation with the Presiding Elder, however, we thought it not charitable to act on this apprehension; for the reason, that, whatever occasion had been given us for uneasiness, we had no proofs of an intention to disturb the economy or organization of the Church, except as we might infer it from party meetings which had been held, and their transactions kept secret. A meeting of the male members as a *corporation* we were decided not to call, on purely legal grounds. 1st. we were advised of its being doubtful whether the Church was a corporation at all; and, 2nd. still more doubtful, whether, if a corporation, its corporate capacity vested in the male members generally. We concluded however, it might be best to call a meeting of the male members, simply as such, without respect to corporation in any wise, and in this meeting to state fully what we had learned on this question, and if after all, *the meeting* should decide on calling the Corporation. well; but we hoped it would rather be content to adopt some satisfactory measure for settling the questions about the corporation, before any\* assumption of corporate powers. And it was with these views that the meeting of the male members of the Church generally was called, of which I have here been remarking. For further particulars, and especially the proceedings of the party meeting which was held after the dismission of the meeting of the Church, see the exposition, by myself, in November last.

How can you pretend, gentlemen, that your election of the Trustees of the Church, to act as *your trustees*, was done with a desire to continue them in office? It might indeed have been an artifice to gain you credit, and get you well rid of them; but nothing could be more unreasonable, than to suppose they would give up their offices under the Discipline, and put themselves in your power, when you were doing all you could to their discredit? But because you elected the men you abused, and recognized the Book of Discipline as the rule and governing principle *in all cases not particularly defined in your by-laws,*" you have the conscience to appeal to an enlightened and unprejudiced public, "*what more men could possibly have done to evidence that they were not actuated by any sinister motive!*" After all your caucus meetings, there you were making by-laws to limit the Book of Discipline of the Church; and for whom? For yourselves alone? No indeed, but for the whole Church, in which you were but of yesterday, and numbered not more than as one† to three of the male mem-

\* If it be asked, why I called a meeting of the Corporation some six or seven years ago, if its existence was so doubtful? My answer is, I am not a Lawyer, and was not informed on a legal question till I got legal advice.

† From this meeting, where such high functions were assumed, (please see the proceedings in the exposition to the Church) there was sent me an authenticated copy of the proceedings, in which was a list of all the persons present at the meeting. The whole number thus authentically furnished, was under fifty persons; and in this number, they included several (five or six) who disclaimed (both then and ever since) any connexion with them, but who stopped out of curiosity to know what the schismatics intended to do. At that time there were one hundred and forty-five male members belonging to the Church. And yet this most aristocratic party were only contending for "*inalienable rights!*" The list of names, and all documents used or referred to in this publica-

bers, excluding the ministry, and not having one elderly man, or more than one of a moderately long standing in the Church, of your party! Yes, there you were who had never, all of you together, contributed one dollar of the\* purchase money of the property of the Church, taking it wholly into your own possession, out of the hands of the long tried, faithful and godly men to whose management the Church had confided it, and wished it still to be confided; and yet you appeal to an enlightened public for your disinterestedness! Gentlemen, I wish you the best reputations you can possibly deserve, and that you may deserve the best.

In your zeal to make me out a tyrant, you have given the following passage, (page 10 of your pamphlet.) "But the preacher was not disposed to remain quiet, and submit to the action of the Church; and why? Because the Discipline provides, that where the Church *is not incorporated*, the preacher shall appoint trustees, and in case of a vacancy occurring, he shall have the power to nominate, and the remaining Trustees shall elect. And the old Board" (meaning the Board of Trustees in Charleston) "had adopted a by-law, making him chairman of the Board, *ex-officio*. This little power he was unwilling to have taken from him, and determined rather than do so, he would expel every member of the Church, who should be guilty of the heinous offence of doing what was calculated to lessen his power. He contended that the Discipline vests all power in the hands of the preachers, and that any action on the part of the members, would subject them to expulsion for disobedience to the order and discipline of the Church."

Your mistakes in the above extract, are pretty considerable. 1st. I never declined submitting to any act of THE CHURCH; but when your party claimed to be "THE CHURCH," neither would I, or the majority of the members of the Church, submit to the action of your party so claiming.

2. There is no such provision in the Book of Discipline, as you say there is, that "*where the Church is not incorporated, the preacher shall appoint Trustees.*"

3. You know that I so loved and honored the power of being chairman of the Board of Trustees, that long before the time of which you are speaking, I had resigned it of my own motion, and greatly to the mortification of some of you, who would still insist that I must be in it. (See the letters in my exposition to the Church.)

4. As to my contending that the Discipline vests all power in the hands of the preachers, &c. as you state it, you must have dreamt it. I never said so, or any thing like it, for I could not without saying what I knew to be untrue.

I object, *in toto*, to your representation of the course pursued towards you, or rather seven of you and two others, (Major Laval being then at

tion, may be seen by any one at the Methodist parsonage, corner of Boundary and Pitt streets, Charleston—the authors of the pamphlet excepted, who, of course, are sufficiently well informed.

\* The property of the Church, (except the Churches and burial grounds, which were purchased long before these persons had any connexion with us, and indeed before one of ten of them were born,) has been derived from the burial grounds, or given to the Church by legacy. In the strictest sense our remark is just; and we make it, to disabuse the public mind, as to the pretensions of some people who have been prating much about their rights, "*inalienable rights.*"

Columbia,) from the date of your schismatic meeting of the 12th of November, till I left Charleston for Savannah. And you compel me to pronounce it, gentlemen, a tissue of misrepresentations from beginning to end.

The following is a true history of the whole matter, to the best of my recollection.

Immediately after the meeting of the 12th November, I wrote to the Rev. William M. Kennedy, then Presiding Elder of the Columbia district, and well known as one of the oldest and most influential of our Ministers, requesting him to come to Charleston, and try if he could prevail to heal the wounds of the Church. He arrived just as the exposition I had made of the progress and state of our difficulties was passing through the press.

By reference to the proceedings of the schismatic meeting of November 12th, it will be perceived, that although they had adopted a constitution for the Church, in which they took the right of electing a Board of Trustees, and provided for the election of an Executive Committee, with full powers over the property of the Church, yet as they had elected the Church's Board to be *their* Board of Trustees, and made no election at all of their Executive Committee, the interference with the organization of the Church, appeared rather nominal than actual. They did indeed pass a resolution, declaring that if the Trustees should not signify their acceptance of office under them, within a fixed time, it should be taken as evidence, that they declined their election; but nothing was affirmed as to what would then be done. The whole ground was left open, and the only provision made, was for an adjourned meeting on the evening of the 2d of December, without any thing declaratory of their farther intentions. Meanwhile I addressed letters of reproof to the members who had composed the meeting of the 12th November, individually, as follows:

*Dear Brother*—It is with real sorrow and pain of heart, that I feel myself compelled, in duty to the Church and *you*, to reprove you for having been guilty of "*disobedience to the order and discipline of the Church,*" by joining with others, on the 12th instant, in holding a meeting and passing resolutions and acts contrary to the order and discipline of the Church, and in contravention thereof.

Forbearing any remarks on the manner of forming the meeting, (which was most offensive and illegal) I beg your attention to the following brief sketch of some of the most reprehensible of its transactions.

Assuming the style of *the Corporation of the Church*, (a title assumed without any show of authority,) and making a pretext of the act of incorporation passed in the year 1787, the members composing the meeting did set up a right to form rules for the government of the Church, and to appoint, choose, and displace her officers, contrary to our usages and the express provisions of the Discipline.

*Particularly*, they passed rules and by-laws which they declared should be "The rule of government of the Methodist Episcopal Church in the city of Charleston, in matters particularly set forth in them; and that they be considered as repealing all former rules, usages, and modes of management in the said Church, which may be repugnant to them."

They did, in the same evident assumption of a power above the Discipline, vacate the offices of the Board of Trustees held under the Discipline.



and elect them in a way contrary to the Discipline. (See Dis. pp. 163, 164. Ed. 1832.)

They did pass and declare, that the Trustees should be *annually* elected; contrary to the provisions of the Discipline in the case. (See as above.)

They did set aside the responsibility of the Board of Trustees to the Quarterly Conference, by making them responsible to themselves, directly against the Discipline, page 167. Ed. 1832.

And finally, they passed to the effect, that the Book of Discipline shall not govern in cases where it stands opposed to their rules.

Dear brother, I admonish and beseech you, as you love peace and desire to pursue it; as you fear God and seek his blessing, withdraw yourself from all participation in proceedings so ruinous to the Church, and which can be productive of no good, but much evil, to yourself individually. And may God most graciously grant you the light of his countenance, and bless you with the abundance of peace for evermore.

Your faithful Pastor,

W. CAPERS.

I have said their meeting of the 12th November, was adjourned to the 2d December. It appeared to me, and the ministers with me, indispensable to any amicable adjustment, that the corporation party should not proceed to carry into effect the by-laws adopted at the former meeting, and so set up officers antagonist to those who had been regularly appointed, and in place, according to the Discipline. It was a principal object with us to induce them to pass the adjourned meeting of December 2, without going farther toward a revolutionary organization. Brother Kennedy, whose interference at my invitation seemed to be well taken, applied himself earnestly towards this object, and on Saturday evening, November 30, he informed me, that the leading members of the party, had agreed to suspend proceedings, provided we would call a meeting of the male members of the Church to adopt measures for the settlement of the questions, whether the corporation of the Church exists or not, and vests, or not, in the male members generally; and also to express an opinion, to be submitted to the Bishops for their sanction, as to the extent to which the Quarterly Conference should hold the Trustees responsible to it. It was understood that they might come together on the evening of the 2d, according to their previous adjournment; but they pledged themselves to brother Kennedy to do nothing on the subjects in dispute. With this positive understanding, notices were published from all our pulpits on the evening of Sunday, Dec. 3d. But when the schismatics met on Monday, the 2d, they at once resolved themselves independent of their engagements with us, and proceeded to elect nine of themselves a Board of Trustees, and twenty-five an Executive Committee, to claim and maintain their "*inalienable rights*," (the property of the Church) as settled on themselves for themselves (and of course for the Church) at their meeting on the 12th November. This proceeding blasted at a stroke all hope of adjustment, and brotherly confidence. Tuesday evening (Dec. 3,) found us nonplussed and heartless. We could only state in the meeting which had been called for that evening, (and we did state) that being informed of the proceedings of the corporation party on the previous evening, and which were in utter violation of their pledge to the Church, as communicated through brother Ken-



ned, it was impossible for us to propose to the present meeting, what had been contemplated as its business. Brother Kennedy re-affirmed in presence of them all, what they had promised, as he had informed me from them, and no man denied it. One of them however said, that the meeting on the previous evening had elected their Board of Trustees and Executive Committee, under an impression that it was doing no more than had been done on the 12th of November, and did not *mean* by it to falsify their engagements. And besides this, no explanation or excuse was attempted by them. The only act of our meeting of the 3d December, was an appointment, at the suggestion of brother Kennedy, of a day of fasting, humiliation, and prayer. The appointment was made for Friday, December 6, and the prayer meeting held in Trinity Church. The members of the Corporation party, however, did not attend. The next day, (Saturday, December 7) I took with me the brethren Hugh A. C. Walker, and Henry Muckinuss, senior, (according to the requirement of the Scriptures and the Discipline, "*take with thee one or two more*") and saw severally, and conversed with, the individuals who claimed to be the Board of Trustees, in opposition to the Church's Board, except one (Major Laval,) who was at Columbia, and another (Mr. Wm. G. Mood) who not having been present in their meeting of the 12th of November, had not been privately reprov'd, as should first be done. And when we could not prevail on them to desist from their schismatic proceedings, I served each of them with a copy of the following charge and specifications, and cited them to attend trial on Monday, the 9th December, at 3 o'clock, P. M.

CHARGES preferred against brother ———.

*"Disobedience to the order and discipline of the Church."*

*Specification 1st.* You joined with others, and were aiding as one, to refuse to the Presiding Elder, and did refuse to him, the right of his office to preside in a meeting of the Church on the 12th ultimo—to the intent that the ministry and other faithful members who held to their duty under the Discipline, being forced to withdraw, you and those who had conspired with you, might, with greater certainty, adopt measures contrary to the order and discipline of the Church.

*Specification 2nd.* After the meeting of the Church, above mentioned, had been regularly dismissed with prayer and the benediction, as is usual to our meetings, you did join with others, and were aiding as one, then and there to hold a meeting, and did meet, under an assumption of the style of the corporation, and did set up a right to form rules for the government of the Church, and to repeal all former rules and usages contrary to those which were thus surreptitiously adopted.

*Specification 3rd.* You were aiding, then and subsequently, to vacate the offices of the Board of Trustees, as held under the Discipline, and elect, and provide for elections, of a Board contrary to the Discipline.

*Specification 4th.* You were aiding at that time with others, to set aside the responsibility of the Trustees to the Quarterly Conference, as is required by the Discipline.

*Specification 5th.* You were aiding with others to pass and declare to the effect, that the Book of Discipline shall not govern in cases where it stands opposed to the rules adopted by the meeting aforesaid.

December 7, 1833.

The following is a copy of a letter which I received during the afternoon of December 7th, though it bears date two days earlier. I presume the interval had been occupied in getting signatures. I desire the proposition it contains may be remembered.

CHARLESTON, December 5, 1833.

REV. DR. WILLIAM CAPERS,  
Reverend and Dear Sir,

The undersigned members of the Methodist Episcopal Church in this city, viewing with deep anxiety the present distracted state of the Church, arising from a difference of opinion with regard to the Church being an incorporated body, and if so, who are the incorporation, attended the meeting in Trinity Church on Tuesday evening last, called by yourself, in expectation that some plan would be proposed to settle those disputed points. Being disappointed in this expectation, but being desirous that some course should be adopted to decide this controversy, propose the following, which, if concurred in, we hope will produce this much desired end, and so peace and harmony be restored among us. Let the disputed questions with regard to the existence of the corporation, and if it does exist, of whom it is composed, BE REFERRED TO THE THREE JUDGES OF THE APPEAL COURT AT THE JANUARY SESSION FOR THEIR DECISION—*such decision, whatever it may be, to be final.* If this proposition is acceded to, we pledge ourselves to remain perfectly quiet as to the disputed questions, until such decision is made known.

We are, very respectfully,

JOHN H. HONOUR,  
W. W. GODFREY,  
F. D. POYAS,  
O. B. HILLARD,  
HENRY W. SMITH.  
ELIAS MEYNARDIE,  
P. G. BESSENT,  
EDWARD F. THWING,  
ROBERT D. WALKER.  
JOHN BROWN,  
F. A. BECKMAN,  
WM. S. WALKER,  
JOHN DAVIS,  
WM. G. MOOD,

J. CLAUDIUS MILLER,  
J. F. STEINMEYER,  
ROBERT W. BURNHAM,  
WM. McBURNEY,  
JAMES D. KNIGHT,  
JOHN KINGMAN,  
STEPHEN THOMAS, Jun.  
WM. P. LEA,  
C. L. HAPPOLDT,  
GEORGE M. KEILS,  
WM. KIRKWOOD,  
GEORGE S. HACHER,  
JAMES E. GODFREY.

Concerning this document, we need interrupt the thread of our narrative, at this place, only to remark, that it fell short in *but one important particular*, of being such as might have been acceptable. The signers had formed an organization in the Church independent of the Discipline, and in direct opposition to that which existed under the Discipline; and we could not concur with them in a proposition to let them "*remain perfectly quiet*," with this antagonist organization in the Church. Their proposition was just what we had contemplated doing before they elected their opposition Board of Trustees and Executive Committee, and what they themselves had defeated by that election. It is most "*irrefragable*

evidence," however, that the proposition which they affected to scout in January, 1834, first came, in form, from them to us in December, 1833.

During the evening of the same day (December 7th,) I received from the persons who had been cited to trial, the following note:

"December 7. 1833."

"Rev. Dr. CAPERS,  
Reverend Sir,

Having been cited to trial on Monday next, to answer to the charge of "Disobedience to the order and discipline of the Church," we claim the privilege afforded us by the Discipline, page —, Ed. 1832, to be tried *by the Society*.

As the judicial law is always so construed as to favor the prisoner, as far as possible, we presume the Ecclesiastical law will be construed in the same way, and no objection be made to this course of procedure.

We are very respectfully,

J. H. HONOUR,  
F. A. BECKMAN,  
O. B. HILLARD,  
W. W. GODFREY,  
WILLIAM KIRKWOOD,  
GEO. W. KEILS,  
JNO. KINGMAN,  
JOHN BROWN,  
ELIAS MEYNARDIE."

To the above, I answered as follows.

"Dec. 7. 1833."

Dear Brethren,

God forbid that I should construe, or use the law of the Church, either partially, or in prejudice, towards you, or others.

The universal usage of the Church *in large societies like ours*, and the invariable practice *in this society*, forbids my complying with your wish, as expressed in your letter, to have you tried by the society. It would be a precedent\* of evil tendency; and with respect to yourselves, could not be fairly preferable to a trial by "*a select number*." It would be wholly inadmissible to have your judges of those who are † *under censure* for the same fault for which you are to be tried, and who have reason to believe that their own trials are shortly pending. And if these are excepted, as of

\* If these persons, or either of them, might claim a right of being tried by the whole society, the same might be claimed by any other accused person, whenever accused, and on whatever charges. This, in a society so numerous as that in Charleston, would amount to an impossibility of having the accused brought to trial; or would subject the Church to incalculable trouble and vexation. The Discipline provides in the same clause for both small and large societies, by requiring the accused to be brought to trial "*before the society or a select number*." And such has been the sense of the words, as fixed by universal usage, from the beginning.

† Letters of reproof had been written and delivered to about thirty persons, all of whom were apprised by that fact, of their being under censure, and liable to be brought to trial, for the same offence as the persons now about to be tried; but the application for a trial by the society, was undisguisedly intended to get the benefit of the votes of those thirty persons.



course they should be, I cannot think you would be more favorably situated before the society than before "a select number." Nor do I find either in the Discipline, or the usages of the Church, that the persons cited to trial have ever been considered as entitled to determine for themselves, whether the Society or a select number should be their triers.

I am brethren, affectionately yours,

W. CAPERS."

On Sunday the 5th December, while my mind was in great agony. (it was a pain of which I shall never be ashamed,) it occurred to me that tho' I had utterly failed of convincing those who were cited to trial, of the great evil of their conduct, and so induce them by argument to abandon their proceedings, perhaps the failure was chiefly owing to some undetected pride in them, which kept them hood-winked to their faults, and could it be subdued by better feelings, they might be induced to relinquish what they had done. I determined to draw up such a paper as I thought would preserve the integrity of the Discipline, and try the force of love, pleading with them by tears and entreaties, (for it was a time to weep) for Christ's sake, for the sake of their wives and children, and even for my own sake. The following is a copy of the document, which I then drew up, to be presented to them for their signatures.

"We agree to retract the proceedings of the meeting of the 12th of November 1833, and of an adjourned meeting of the 2nd inst. so that such proceedings shall be as if they had never taken place; provided that the records of the Church and the deeds of conveyance of the property of the Church, and such other testimony as may be judged proper by a meeting of the Church, be submitted to the Judges of the Court of Appeals for their decision concerning the corporation of the Church, whether it exists or not?—and if existing, in whom it is vested? and whether or not such corporation has any legal right to the property now held by the Church. And provided farther that if the Judges decide that the corporation now exists in the male members generally of the Church, then a meeting of them shall be called by the ministry for the purpose of adopting such regulations as the meeting may deem necessary, not interfering with the judges' decision of the right of property, and subject to the revision of the Bishop or Bishops attending the South-Carolina Conference, who shall judge of their agreement with the Book of Discipline.

"December 8, 1233."

Having shown the above to my colleagues, Rev. Joseph Holmes, Reddick Pierce, and H. A. C. Walker, and they approving it, I went first to Mr. John Kingman. He objected to the word "retract," in the first sentence, and I agreed to strike it out, and change the form of the sentence so as to read as follows—"We agree that the proceedings of the meeting of the 12th November 1833, and of the adjourned meeting of the 2nd inst. shall be as if they had never taken place," &c. He then took the paper, and agreed to show it to the rest, and request them to meet me at Mr. Honour's, after preaching that night. We met accordingly, and I lost no time to tell them all my heart. I was pressed above measure. I told them I had not come to argue a question with them, but to entreat them for Christ's sake, to spare me, to spare themselves, to spare their wives and children, the most

painful consequences, which were imminent, and I apprehended inevitable, if they persisted in maintaining their party organization. Yes, gentlemen, this one thing you state most truly, that I *"wept and prayed,"* and I must do those of you who were present, the justice to say that you also *"wept and prayed."* I shall never forget that time, and never repent it, and could wish the same for you. It was asked, (I think by Mr. Godfrey,) why the paper they had sent me the day before (see page 18,) might not answer, as well as the one now offered for their signatures? And I replied, it could not, for this one reason, that *their* paper supposed the Church's connivance at what they had done, by allowing their organization, though inactive, to continue in the Church, and this we could not in conscience consent to.— It was objected that if they should then accede to my proposition it would probably be attributed to a fear of punishment—they being presently to be tried; and to meet this objection I proposed farther to alter the first sentence of the paper *so as to express on its face the motive by which they were influenced.*

My proposition was acceded to, and the paper being signed by the individuals most concerned, and others, the citations to trial were withdrawn. It was, together with the signatures, as follows:\*

*"In kindness to the opinions and feelings of the Ministry and brethren, we agree, that the proceedings of the meeting of the 12th November, 1833, and of the adjourned meeting of the 2d inst. shall be as if they had never taken place; provided, that the records of the Church, and the deeds of conveyance of the property of the Church, and such other testimony as may be judged proper by a meeting of the Church, be submitted to the Judges of the Court of Appeals, for their decision concerning the corporation of the Church, whether it exists or not? and if existing, in whom it is vested? and whether, or not, such corporation has any legal right to the property now held by the Church. And provided farther, that if the Judges decide that the corporation now exists in the male members, generally, of the Church, then a meeting of them shall be called by the ministry, for the purpose of adopting such regulations as the meeting may deem necessary, not interfering with the Judges' decision, of the right of property, and subject to the revision of the Bishop or Bishops attending the South-Carolina Conference, who shall judge of their agreement with the Book of Discipline."*

*"December 8, 1833."*

WM. KIRKWOOD,  
J. BROWN,  
WM. G. MOOD,  
F. D. POYAS.  
O. B. HILLARD,  
W. W. GODFREY,  
JOHN KINGMAN,  
ELIAS MEYNARDIE,  
ASBURY KINGMAN,  
F. A. BECKMAN,  
WM. S. WALKER.

J. H. HONOUR,  
HENRY W. SMITH,  
J. F. STEINMEYER,  
P. G. BESSENT,  
J. CLAUDIUS MILLER,  
JOSEPH A. HINES,  
GEORGE M. KEILS,  
JAMES D. KNIGHT,  
JOHN T. SYME,  
JAMES E. GODFREY,  
WM. McBURNEY.

\* We respectfully invite any persons who may wish such a confirmation of the above statement, to call at the Parsonage and see for themselves the original document, with

The above adjustment having been thus formally ratified, Monday, the 9th December, which had been looked to as a day of trouble and sorrow of heart, proved to be one of the most happy that could be experienced. Early in the morning, brother Walker, (one of my colleagues) went to inform the "select number" of their discharge, and I hastened to give the particulars of the agreement of the previous evening, to such of the Trustees and elderly members as I could find. All received the information with delight, and most of them with tears of joy. The day was passed as a high festival of Christian sympathy. Brethren, who before had been estranged from each other, were every where hastening to meet in love; and if there had been cause, (as all consented there was,) to ascribe the adjustment on the previous evening to divine interference, there was now evidence on every side, that God was with us of a truth. The ecstasy of this first day of reconciliation subsided through the week into confidence and peace; and except one, or perhaps, two of our sisters, who said they had been too much grieved to feel at ease in a class-meeting whose leader had so recently been schismatic, nothing appeared from any quarter to give the least uneasiness. On Sunday, the 15th December, notice was given from the several pulpits, that at the close of public worship in Trinity Church, on Wednesday evening, the 18th, there would be held a meeting of the male members of the Church generally, which all were requested to attend. The meeting was fully attended, more so than any similar one I remember to have held in Charleston. Of those who formed the party meetings of the 12th November, and the 2d December, the attendance was particularly full, and except one leading individual who was not in town, seemed to us universal. We missed no other one of them. With respect to the spirit and feelings which pervaded the meeting, they were the very best. The sermon before the meeting had been on the text, "Behold how good and how pleasant it is for brethren to dwell together in unity;" (*Psalm cxxxiii.*) and the meeting itself, exhibited the very spirit of that text. Every thing was done with unanimity, and in the spirit of love. So we expected it to be, for during all the ten days which had elapsed since the adjustment at Mr. Honour's, on the evening of the 8th, no breath of discord had been heard, but all were looking to the present meeting as the consummation of the Church's peace. Introductory to the business of the meeting, my remarks were the kindest I knew how to make. Adverting to the adjustment of the 8th, I ascribed it wholly to a spirit of mutual concession for Christ's sake, did ample justice to the motives of those who had signed the paper, (as on all occasions I did,) and congratulated the meeting on the restoration of harmony and love among us.

The following is a copy of the proceedings of that meeting, copied from the Trustees' Book, in which the minutes were recorded by the preacher in charge.

"Minutes of a meeting of the male members of the Methodist Episcopal Church in Charleston, held in Trinity Church, (agreeably to notices publicly read from the pulpits of the several Churches on the previous sabbath,) Wednesday evening, December 18, 1833.

*the erasures and interliniations* above mentioned, and the signers' names. The words which were inserted to accommodate their feelings, and which were not in the paper as at first drawn up, are those in italics.



“The meeting was numerously attended by the members of the Church, and was opened with singing and prayer by the minister in charge, who acted as chairman. He adverted to the occasion of the meeting’s being called, which was to confirm and carry into effect certain stipulations which had been agreed on between himself and certain brethren, (who also were present as members of the meeting,) for the final adjustment of the difficulties, with which the Church had been much distressed, concerning rights of corporation, &c.

“The object of the meeting being understood to be well known and universally approved by the brethren, he stated that he had drawn up a paper expressive of that object, which he would read to the meeting, and on which, if no other should be offered by any brother, nor any amendments be proposed, the meeting might act by vote. He then read the following, to wit:

“Whereas by an act of the Legislature of this State, passed in the year 1787, the Methodist Episcopal Church in this city was incorporated, and it is now desirable to ascertain in the most certain manner we can without litigation in the courts, what is the precise situation of the Church in relation to that act, therefore;

“Resolved, that a committee consisting of — be and they are hereby appointed to obtain of the Board of Trustees any records of the Church in their possession bearing on the case, and the original deeds or copies of them, of all the property of the Church in this city, and to lay the same, together with any additional testimony, which they, or either of them, shall deem important, before the Judges of the Court of Appeals of this State, as soon as may be convenient,—to the end that the Judges may make up and express their opinion on the following points, to wit:

‘1st. Whether the incorporation granted by the Act of 1787 now exists, or not.

‘2nd. If existing, whether it vests in the members of the Church generally, or in the official members, or in the Trustees.

‘3rd. Whether the property of the Church belongs to the Corporation, and can be held and disposed of by Trustees elected by the corporation, or not.’

“The above having been distinctly read to the meeting, and seeming to be satisfactory, no substitute or amendment being offered, the blank was filled with the number five; and the following brethren were appointed the committee by nomination and election, one by one, viz. Samuel J. Wagner, William Laval, Abel McKee, John H. Honour, and John Kingman.

Upon the vote being put to the meeting on the adoption of the above preamble and resolution, they appeared to be *unanimously* carried.

It was then proposed to the meeting to determine by vote how a record of its transactions should be authenticated, and it was suggested as a convenient mode that\* the minister in charge should write down and certify the same. This was put to vote and carried without opposition.

\* I could wish that some other mode had been proposed for the authentication of these minutes; but I refer to the book whence I have now copied them, for the proof that they are here given, as they were then set down.

After a few remarks by the minister in charge, chiefly expressive of his happy feelings at the unity and concord which then seemed to prevail, the meeting was adjourned with prayer."

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"Agreeably to the vote last above mentioned, I have recorded the above as the minutes of the meeting of the 18th December 1833. And I hereby certify that the same is a full and faithful record of the proceedings of said meeting."

—W. CAPERS,

*Minister in charge of the M. E. C. Charleston, So. Ca.*

"December 19, 1833."

As a farther evidence of the harmonious character of this meeting, and the happy degree to which brotherly confidence as well as peace had been restored, I will mention the manner in which the Committee was elected.—The first nomination was that of Mr. Wagner (one of the Trustees) by one of the corporation party. Next, two nominations were made simultaneously, that of Major Laval (which was the one put, though at the time he was absent at Columbia) was carried unanimously. Mr. McKee (another of the Trustees,) was nominated by one of the corporation party, and Mr. Honour, and Mr. Kingman by persons most opposed to their former schismatic proceedings; and each nomination was unanimously voted. Party, indeed, there was now none. Either we must suppose those who *had* been a party, were arrant deceivers, (which we dare not,) or we must consider the wounds of the Church as then healed. Ten days before, when nine of the leading members of the party were on the eve of trial, and almost certain of expulsion from the Church, and the rest, generally, were under an arrest which unless they receded must eventuate in expulsion,—at that awful crisis, the paper copied on page 21, was signed by the nine, and by thirteen others; including every individual of any consideration among them, except Major Laval, who was absent from the city. And now, after the lapse of ten days, in a general meeting of the male members of the Church, all these persons attending and voting at the meeting, the agreement of the 8th of December was solemnly ratified and established. What more could have transpired to bind men by every consideration of religion or honor to maintain this adjustment, and forbear to attempt any proceedings of an opposite character?

We have several times mentioned Major Laval's absence at Columbia. He returned to Charleston a few days after our meeting on the 18th December; and shortly afterwards, I was told by one of the signers, (Mr. Knight,) that some who had not signed the paper of the 8th December, were dissatisfied, and he apprehended would protest against the whole adjustment which had taken place. He did not intimate however, that the dissatisfaction extended to any who had signed the paper, but the contrary; and the only reason he assigned as influencing any one to agitate the matter farther, was, that the proceedings of the party meetings of Nov. 12, and Dec. 2, could be rescinded only by a party meeting like those which had adopted them. I considered this too puerile for serious notice, and let it pass, as probably a retreating flourish of one who having been the prime mover of our difficulties and absent at their adjustment, thought some shew of breath due to his importance.

A few days afterwards, and when I should have considered it criminal to suppose that any were heartless enough to violate the solemn engagements of the 8th and the 18th December, I set out for the Georgia Conference. I was absent above three weeks; and a day or two after my return, Mr. Knight, Mr. Kingman, and Mr. Honour, called at the parsonage, I knew not in what capacity,) and informed me that the members of the Corporation party held themselves free from the obligation of their signatures on the 8th December, and their votes in the meeting of the 18th;—that those members of the committee of the meeting of the 18th December, who were of the Corporation party, (and they happened to form a majority of the committee) had declined going to the Judges with the questions committed to them; that they would throw themselves back on the party proceedings of November 12, and December 2; and would do all this for this only reason, which was assigned, that a lawyer had advised them, the Judges could not decide the legal questions in dispute, without a suit at law. Mr. Knight also said in the course of conversation, but to the best of my recollection, *did not utter it as a cause of the re-organization of the party*, that it was thought I might have said more than I did say, in favor of their motives in my remarks at the meeting of the 18th December, (but, positively, not one word about any breach of promise.) To all this I replied but briefly, that I had expressed myself at the time referred to, in the kindest manner I was capable of, bating nothing to my knowledge; but if I had failed to give satisfaction to any one, (not “*if I had done wrong*,” &c.) I was sorry for it, and it ought to have been told me during the twelve days which had elapsed after the meeting, and before I went to Georgia, when I might have seen to it. There was now no time to institute proceedings of any kind, the Conference being at hand; and the whole matter must lie over for my successor. And this, gentlemen, was the last that I had to do, or say, touching your affairs.

You have done me great injustice; and that by unworthy means.

1st. You represent me as leagued with the coloured people, to encourage their intrusions among the whites, in the Churches, “*on account of their money*.” And you also represent me, as, first advising the whites to put intruders out of the Church, and then, when they had done so, sternly rebuking them for following my advice. I trust it has been made appear, that I am not guilty in either respect; but that you raised a cry against the colored people only as a pretext, (such the facts do prove,) to form a party in the Church for quite another purpose. And when under the pretext of maintaining order in the Churches, you had stirred up strife, and were driving the colored members away from the Church, I only did my duty as a pastor, by reproving a rash act of some hasty young men, and endeavouring to interpose with Christian exhortation to prevent an evil.

2nd. The real parties during all the agitation which disturbed the Church, and resulted in your expulsion, were yourselves and those who were led by you, on one side, and the Trustees, supported by about two-thirds of the male members, on the other side. The Ministry were involved in it only as they were charged with the administration of the Discipline; and did all in their power to save you from the consequences of your schismatic and revolutionary measures. And yet to assume for yourselves popular ground, you have all along represented it as a contest between the membership, struggling for their rights, and the Ministry doubt-



neering over them. Hence you have not scrupled to use such expressions as, "*The preacher was not disposed to remain quiet and submit to the action of the Church,*" (page 10;) when by reference to the facts, it indisputably appears, that, besides the preacher, there were two-thirds, or more, of the male members of the Church, who, like him, were not disposed "to remain quiet and submit;" and many of the most respectable, aged, and godly of them, were urging the preacher to have you brought to trial for that very thing which you call "*the action of the Church,*" i. e. the proceedings of your schismatic meeting of 45 persons, Nov. 12.

3. In the same spirit of unrighteous crimination, you have invariably imputed to me the very worst motives for my conduct; and that, when the facts, known to you, forbid the possibility of my being governed by such motives. I will instance in two particulars. 1st. As early as the fourth of September, which was the first moment that there appeared any likelihood of an altercation between the Committee of the Quarterly Conference, and the Board of Trustees, I resigned the place of Chairman of the Board, and told the Committee I had done so. The correspondence between the Committee and myself, (see my exposition to the Church in November,) proves that my resignation was not desired by the committee; and exhibits them as striving hard either to whip me back into the office of chairman, or to urge me, as the Minister in charge, "to take the responsibility," of interfering with the functions of the Board of Trustees. Here then, most clearly, there was no act of power exercised by me, nor any show of a love of power; but my offence consisted in the very opposite of these, i. e. that I had resigned the office of Chairman of the Board, and could not be driven into it again; and that I could not be induced to interfere with the proper functions of the lay authorities of the Church, by any means. And yet you have the conscience to attribute my whole course in this business to a love of power and office! (see your pamphlet, page 3.) That is to say, I loved power, and therefore could not be induced to exert it!—I loved to exercise my spiritual functions as Minister in charge, against the rights of the lay members; and, therefore, could not be induced by all the vehemence of the committee, seconded by a long list of names surreptitiously obtained, to exceed my province as a pastor, and dogmatize over the Board of Trustees!—I loved an office, and therefore I resigned it! And because I loved to hold the office which I had resigned, I could not be urged to take it again!

A similar instance occurs at the 10th page of your pamphlet; where you hold the following language: "The old Board had adopted a by-law, making him Chairman of the Board, *ex officio*. This little power he was unwilling to have taken from him, and determined rather than do so, he would expel every member of the Church who should be guilty of the heinous offence of doing what was calculated to lessen his power." This you have given to account for my not being disposed "*to remain quiet and submit to the action of THE CHURCH,*" (i. e. your factious meeting of Nov. 12, called by you, but never admitted by others to be, "the Church.") Now, was I holding the office of Chairman of the Board of Trustees at the time of which you speak, or not? If not, (and you know, gentlemen, that I was not,) how could an unwillingness to have it taken from me, form the motive of my conduct? Will you say, that though not *in* the office, I was looking prospectively *to* it? No, for more than two months before the

time of which you speak, I had resigned it, and could not be induced to take it again. Yes, two months and eight days before your notable "*action of the Church,*" when you took upon you to cut down the Methodist Church in Charleston to forty-five members, (your ultra-aristocratic party,) and made a new constitution for it, (the minority for the majority,) and would force it upon us against our consciences—I say two months and eight days before that memorable time, I resigned the office of Chairman of the Board of Trustees, and would not afterwards be either induced or driven to resume it. And this, gentlemen, was as well known to you as to myself, though you have chosen to make the statements which I could wish you had spared me the trouble to expose.

It should not be surprising, if those who have been so wanting of justice, should also be found deficient of memory, and suffering the evils of a morbid imagination. To no better sources can be ascribed your mere tales, of the paper I read in the society meeting—the semi-oaths I took at Mr. Honour's,—and the sorrow I professed for having "done wrong in not fulfilling my solemn promises." Of the paper read Nov. 12, I say no more. Of the promises, (oaths,) said to have been made by me and not fulfilled, I appeal to the evidence furnished on the face of the original document, to prove that the feelings of the signers were protected against the apprehended imputation of their being coerced, *by an alteration in the phraseology of the paper,* and not any thing promised to be said by me at the society meeting. Nevertheless, I repeat, I did express myself in the kindest terms at the meeting of the 18th Dec. and so as was evidently acceptable at that time. The opposite, is an after-thought, which, Gentlemen, whatever it may do for "your justification," can never give you easier consciences, or compose you for a happy death.

Touching your offences towards the Church, during my administration of the Discipline in that Church, it appears,

1st. That you seized the occasion of the unlucky resolutions of the Q. Conf. (favored as you were by the temper of the committee, who were of yourselves,) to form a faction in the Church.

2nd. That under cover of being zealous for the Church, and the proper management of her temporal affairs, you were holding secret caucuses (chiefly with the young men who formed Mr. Beckman's and Mr. Mood's classes,) in Trinity School-room; the object of which was, to assume the right of the corporation of the Church, and on that basis, to take possession of its property, and control its Discipline.

3rd. That having matured your plans, and got your party ready for action, you abused the charity of the preachers (who could not think of you as ill as you deserved,) to get a meeting called of the male members of the Church; at which, you counted the attendance would not probably be so full, but that your whole number being mustered, you might prove a majority. At this meeting, finding it to happen as you had expected, and only about half the male members present, you insisted on calling it a meeting of the corporation, refused the right of the chair to the Presiding Elder, and demanded an election of a chairman for yourselves.

4th. That having thus obliged the ministry either to dismiss the meeting or sanction measures contrary to their consciences, and the meeting being dismissed in the usual way with prayer and the benediction, and the ministry and members not of your party withdrawn, (except five or six who re-

mained to satisfy themselves as to what you were about to do,)—You resolved your party into the Corporation of the Methodist Episcopal Church in Charleston—adopted on this assumption, a Constitution (in fact a Constitution, though called by-laws) for the Church, enacting it as the supreme limiting law of Discipline, adopting the Church's Book of Discipline only as secondary to your by-laws, and nullifying all rules or modes of management which were of authority in the Church contrary to this new-fangled by-law constitution. And so taking to yourselves, in all respects, conventional authority over the Church.

5th. That for all this, you would bear no reproof, heed no persuasion, be convinced by no argument, either of your ministers or others.

6th. That when through the intervention of Mr. Kennedy, you had promised to abide a meeting of the male members of the Church on the 3rd of December, and, in the interval, to forbear all farther proceedings, you nevertheless did meet on the evening of the 2nd December, and carry fully out your revolutionary measures.

7th. That when you had thus forestalled the Church, in violation of your pledge to the ministry through Mr. Kennedy, and a day of fasting, humiliation and prayer was appointed to implore the guidance of Almighty God, you treated it with neglect; as if too confident in yourselves to ask wisdom from above, or in contempt of the pious feelings of your brethren.

8th. That when you had driven the Church to the last extremity, and as the only remaining means of preserving the integrity of the Discipline, you were summoned to trial, and under circumstances that made your expulsion almost certain, you agreed to and signed a paper, on the 8th December, by which you renounced your schismatic proceedings of the 12th of November and the 2nd December, on the condition of your being released from trial, and having the legal questions about the corporation referred to the Judges of the Court of Appeals:—A reference which you yourselves had but just proposed, only that you would not, then consent to renounce your antagonist organization in the Church.

On the 18th December a Church meeting was held for the purpose of establishing, and providing for the execution of the stipulations which had been agreed on between us. This meeting was attended by your party as members in common with the rest of the Church; and its acts were done with the affirmative votes of all who were present, yours equally with others. But notwithstanding all this, you, first on one pretence, and then on another, changing the reason as fast as you could find a better (as that 1st, the proceedings of the 12th Nov. and 2nd Dec. being had in party meetings, none but party meetings could undo them; 2nd. That the Judges could not act; and 3rd. that I had not fulfilled my promise,) did violate, for a second time, your engagement with the Church, and throw yourselves back on your schismatic proceedings of Nov. 12. and Dec. 2.

And in this position, the conference year being at its close, I left you.

And now, gentlemen, I take my final leave of you. At your own leisure you prepared and published what has obliged me to take the present trouble. We reprint your pamphlet, and append it to our reply, that a full view may at once be had of the whole case. We wish you no evil, and would do you no wrong; but I have not spared you the naked truth. To you I was, but am not. Nay, you hold me as never having been. You have now no knowledge but by second-sight. The past you have obliterated. Every



christian, every manly tie that has bound between us, you have severed and despised. Be it so. There is One who judges, and to Him I commit my cause.

Having now answered, for myself, your cruel allegations, as in duty to religion I was bound to do, it is my purpose to take no notice henceforth of any publications you may choose to make. Humbled by you for the unprofitableness of my ministry, and praying God to forgive the wrongs you have done me, I bid you farewell.

W. CAPERS.

NOTE.—The references to the Exposition of the Schismatics have been made according to the form of the pamphlet which they published, and not our republication of it as appended to the present Exposition. The pages, therefore, will not be found to agree with our references. The reader will please refer by the quotations made, and not the pages given, to satisfy himself as to our correctness.

W. C.

## THE EXPOSITION CONTINUED.

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In the preceding part of this pamphlet, Dr. Capers has given a narration of the origin and progress of the Schism in the Methodist Episcopal Church in this City, up to the last Annual Conference, held 5th February, of the present year. It becomes our duty to continue the narrative, as those who in part are held accountable for its unhappy termination, in the expulsion of some, and the secession of others from the Church. In doing this, we shall take up the several circumstances in their order, as stated in the publication to which we reply.

We have been arraigned before the public as *tyrants* and aristocrats, and our administration of Discipline, represented as partial, unjust, and arbitrary. Whether any one act, or any number of acts connected with our course, will justify the application of such epithets to us, or whether the complainants have been actually *oppressed*, or have received only the reward *due* to their offences, we shall leave to the community to determine, when they shall have read our explanations of what, from the representation of our accusers, may seem to favour their side of the question. We shall develop *facts* which have been omitted, (whether *ignorantly* or *intentionally*, it is not our business to say,) in the pamphlet before the public, and which will exculpate us in the judgment of every reasonable man, from the charges made against us by its authors. It is our purpose to correct errors—to explain facts—and to bring to light the *hidden* or *forgotten* things which have an important bearing on the case. For argument, defensive of our economy, we have not time, nor is it needed. Our administration of the Discipline is called in question, and to the defence of it we devote the following pages. Conscions of having tried to perform our duty to the Church, in the fear of God, and well knowing that we are sustained by the facts—we believe that a full development will result in our unqualified justification. We ask nothing but a patient, impartial perusal.

*At the first Quarterly Conference of the present year, a motion was made, that a Committee be appointed to examine the books of the old Trustees, and report to the Conference. This was immediately objected to by the principal member of the Board, and the objection sustained by the President, Mr. Bass, who declared the motion out of order. Was such a thing ever heard of before?* We will make a remark or two, and leave it to our readers to determine, which was the most *extraordinary*, the motion or the decision of the President.

*First.* There was no necessity for the examination proposed—the Board having made a Report not three months before. *Second.* It was not the usual time—the fourth Quarterly Conference being the time devoted to the investigation of the acts of the Trustees. *Third.* The Trustees are under no obligation to show their books, in obedience to every *capricious*

*Jemand.* *Fourth.* The Discipline does *not* require it; but simply, that the Board make "a report of their acts during the preceding year." *Fifth.* Why was not this motion made at the fourth Quarterly Conference of the past year, when the Treasurer made *his report*, as we are told, and *omitted* some very important acts? *Sixth.* It was a "thing never heard of before."\*

The paper submitted to the Church on the 16th of February last, by Bishop Emory, comes next under consideration. "The harmonious adjustment of all existing difficulties in the Church in this city," was the object of this arrangement. The following questions were submitted to the Trustees, or of the male members of the Church, is inconsistent with the Discipline? 2. Whether, in case of such an incorporation, the principle of electing Trustees by the votes of the male members of the Church, at such times, and in such manner as might be agreed on, would be inconsistent with the Discipline, provided, it be the wish of the Church in this city to adopt such a principle.

We are informed by the gentlemen, that an interview took place between Bishop Emory and "the Chairman and Secretary of the new Board of Trustees, who had, on several occasions, represented the Corporation party; in the presence of the Rev. Mr. Bass, Presiding Elder, and the Rev. Mr. Kennedy, the preacher in charge." The obvious design of this statement is, to make the impression, that Mr. Bass and Mr. Kennedy were the *representatives* of the Trustees. We are confirmed in this view by another part of the narrative, in which it is said, one of the preachers (meaning Mr. K.) was Chairman of the Board. Now hear the facts. Mr. Bass had and has nothing to do—*no connection with the Board of Trustees.* Mr. Kennedy had not, at the time referred to, entered upon the duties of the station—the Annual Conference, at which he received his appointment to this place, had adjourned but two or three days previous, and he did not *take charge* of the Church here, until nearly or quite two weeks *after.* True a by-law of the Board makes the preacher *IN CHARGE* of the station *ex officio* Chairman. Mr. Kennedy had *never* met the Board, and the charge of the station was committed to Mr. Martin, one of his colleagues, until his own return from Columbia. Mr. Bass, and Mr. Kennedy had *no right* either to *represent* the Trustees, or to *object* to the plan proposed by the Bishop—their approval was unimportant if the plan was adopted as the basis of an adjustment by the parties concerned, and the Bishops decided upon it. It is clear, then, that Mr. Bass, and Mr. Kennedy, not only *did not*, but under the circumstances, *could not REPRESENT* the Trustees in the aforementioned interview. If the preachers *did* approve—their *approval* can not, with any sort of propriety, be interpreted as the approval of the *Board.* Again—The Trustees were never consulted as to their opinion of the plan, consequently *never agreed to it.* That they did not agree, we can prove from the Bishop's statement, in his remarks introductory to the reading of the paper in Trinity Church—the *paper itself*—their letter and the *STATEMENT OF THEIR ACCUSERS.* The Bishop said, in the hearing of all present, before reading the paper, that he

\* See another reason assigned by the Trustees in the Appendix.



could not say that the Trustees approved the plan—not having had the opportunity to CONSULT THEM.

The paper says, “the brethren who claim the exercise of corporate powers agree” thus and so. Why this exclusive clause if the Trustees *did agree?*”

The Trustees in their letter to the Bishop a few days after he left the city, say, “they had not the least intimation of such a paper previous to the day on which it was read,” and then add, “we cannot say that it meets with our approval,” and assign some reasons. (The whole letter can be given if necessary.)

We wish the following marked especially. If the Trustees *did agree*—why did they (the representatives of the Corporation members) ask the Bishop previously to his reading the paper in the Church, “*what security they (the corporation party) had that the Trustees would agree to the arrangement.*” If it was “expressly understood” that the Trustees had consented to the arrangement, and the gentlemen knew it, as they give us to understand they did, is it likely they would have asked the question above?

We have proved that the Trustees never did accede to the proposition; they never had the opportunity to say a word upon the subject, except in the way they adopted—*by letter.*

The question is asked “*if one party considered themselves pledged because two members had agreed to the proposal, ought we not in all conscience to suppose that the other party should be bound by the agreement of the preachers?*” *Most certainly not.* Because Major Laval and Mr. Honour prescribe and dictate to their party, *therefore* the Trustees must be bound by the agreement of the preachers! Strange reasoning this!

*If the proposition of the Bishop did not meet the views of the old Trustees, why did they not say so at the time he publicly read it?* It might be sufficient to answer—they had more politeness than to interrupt an officer of the Church in the performance of his duty. But we add—it was not the time to file objections—but a few of the Trustees were present, and they were not at liberty to give *their* opinion as the sentiment of *all*—there had been no official meeting of the Board, and there *could not* have been, for the Trustees knew nothing of the paper till read. Are not these reasons sufficient?

The “*official notice*” which the Bishop received is mentioned in such a way as to insinuate very strongly that Mr. K. who is *ex-officio* chairman of the Board, and “*who had frequently expressed his astonishment at the Bishop’s not sending on the decision,*” knew the reason and was therefore guilty of a wilful deception. The authors of the pamphlet say, that Bishop E. in a letter to Mr. Kennedy stated that he had received a letter from the Trustees (the one before alluded to) and “*he thought it unnecessary to forward*” the decision. We shall see how *little* these assertions correspond with the facts in the case.

The letter to Bishop Emory was written by *the direction of the whole Board*, and so was *official*. But is Mr. K. a member of the Board of Trustees? Is his name mentioned by the Bishop in his enumeration of those whose names were signed to the letter? He says in his letter to Mr. Kennedy—“*some time in April last I received a letter from brothers McKee, Bird, Just, Chritzburg, Muckinuss, Seyle and Wagner, officially notifying me.*” Mr. K. was not present when the Board directed the letter to be written, nor was he informed that any such communication had been transmit-

ted until *long after*. The official character of the Board does not depend upon the presence of Mr. K. or any other preacher.

But the gentlemen of the Corporation "*felt indignant at the duplicity of those in whose promises they had confided.*" In whose promises had they confided? In the promise of the Trustees? They mean the Trustees we apprehend—but we have proven already that *they made none*. In the promise of the Bishop? Has he refused to comply? According to the view before us, he was to send on the decision *whether he could or not*. He has *not refused* to send it, nor has he said that he thought it "*unnecessary*" to send it. His words are "I have *hesitated* as to the propriety of communicating the judgment since in such circumstances it would probably not effect the object we have in view—the peace of the Church." But is *hesitation*—refusal to communicate, or a declaration that he thought it "*unnecessary*?" But to what circumstance does he allude in the above quoted remark. The following—"if the brethren on both sides did not agree to abide by *the measures stated in the paper*, (*not the decision* of the Bishops as the gentlemen would have us to believe) he did not think it likely that the peace of the Church would be promoted by the communication of the judgment," "I should be glad, says he, to know the wish of the brethren on this point." Where is the duplicity? Where is the refusal to comply? Was the Bishop's promise to send the decision to extend only to the last day of the two months spoken of by them? Did he bind himself down to hours, minutes, and seconds? No, the plain meaning of the thing was, he was to send it as soon as he could. Why then has it not been transmitted? The answer to this question will show *who* has violated the articles of agreement.

At a meeting of the Board of Trustees soon after the reception of the Bishop's letter, the Preacher in Charge advised them by all means to accede to the plan, and request the Bishop to forward it at once. *They* approved the counsel of the Preacher, and he was about to address the Bishop, when lo! certain inflammatory resolutions passed by a meeting of *the corporation party*, were handed in, and thus the whole arrangement was broken up. We subjoin an account of the meeting at which the resolutions were past.

A meeting of the male members of the Methodist Episcopal Church, was held at Trinity School Room, July 5th, 1834.

Brother John Kingman was called to the Chair, and Wm. M. Burney appointed Secretary. The Chairman stated, that the object of the meeting was to confer together on a letter received from Bishop Emory by Brother Wm. M. Kennedy, in reply to the letter recently addressed to him by Brother John H. Honour, on the subject of our Church difficulties.

The letter was then read by the Chairman, whereupon Brother John H. Honour addressed the meeting, and submitted the following Preamble and Resolutions, which were severally put to the meeting, and unanimously adopted:

Whereas, a letter has been received in this city, from the Rev. Bishop Emory, from which it appears that a Communication was made to him some time in April last, by the late Board of Trustees, in which they state their disapproval of the paper read in Trinity Church, by the said Bishop, on the 16th of February last, as a basis for an adjustment of our Church difficulties. Therefore,

*Be it Resolved*, That the promise made by us to agree to the arrangement stated in the abovementioned paper, is no longer binding upon us, inasmuch as the promise was made conditionally, that the late Trustees agree likewise.

*Resolved*, That the refusal of the late Trustees, to accede to the propositions contained in said paper, is additional evidence of their determination to manage the temporalities of the Church, according to their own discretion, without control, at all hazards, whether in conformity to, or in direct violation of Discipline.

*Resolved*, That we will not hereafter agree to any proposal of accommodation, come from what quarter it may, that is not based upon the Constitution and By-Laws of the Corporation adopted.

*Resolved*, That we will not any longer suffer our rights, as members of the Methodist Episcopal Church, to be trampled upon, or action on our part suspended by unmeaning offers of accommodation; but will pursue all proper methods, whether in Church, in Law, or in Equity, as may appear to us most expedient for obtaining those rights. Provided, the same be not a palpable violation of Discipline.

*Resolved*, That these proceedings, be signed by the Chairman and Secretary, and a copy thereof handed to the Preacher in Charge of this station; and also that they be laid before the Corporation at its first meeting.

Signed.

JOHN KINGMAN, *Chairman*.

WM. McBURNEY, *Secretary*.

As our readers will perceive, these resolutions declare, "that the promise made by them to the Bishop is no longer binding; that they would not hereafter agree to any proposal of accommodation, come from what quarter it may, that is not based upon *the Constitution and by-laws* of the Corporation, that they will pursue all proper methods, (of which they of course are to be the judges) whether in Church, in law, or in equity, as may appear most expedient for obtaining their rights, provided the same be not *a palpable violation of Discipline*." (Of course if the violation is not "palpable," that is according to the definition the gentlemen have given us in another place, "*evident to every body*," they will not hesitate. The violation would be a *trifle*; the *discovery* of it to be prevented if possible, as that might be attended with unpleasant consequences.) In the above it is seen that the members of the corporation party, absolve themselves from allegiance to every thing but the Constitution and by-laws, adopted by them on the 12th Nov. last. This is the *supreme law*, and they are the *supreme power*. Bishops, Presiding Elders, Preachers, Discipline and all, must bow submissively—"no proposal of accommodation," is to be received from any quarter, which does not recognize the Constitution as supreme, or which infringes the rules of their adoption. The assumption of a right to legislate for the Church, contrary to her established economy, *must* be acknowledged—a constitution directly subversive of the long admitted and well defined provisions and rules of our Discipline *must be sustained*, or war, pitiless, unnatural war, is proclaimed against the Church by her own children. Was a procedure so irregular, so disruptive of every tie that ought to bind a Methodist, to be suffered without rebuke?

These very men, when received into the fellowship of the Church, declared that they *had read*, that they *approved* the Discipline, and that they



were *willing* to be governed by it. If they had grown wiser; if they were dissatisfied with our mode of management as a Church, why not retire beyond its control? Is the Methodist Episcopal Church to recognize this *self-constituted legislature*, and bend her rules, approved as they are by the wise and good, and consecrated by success, and the testimony of experience, to their surreptitious creation? The Discipline was born of wiser heads than theirs, or ours, and has shown itself worthy of its authors too long, to be now sacrificed as an offering to appease the discontent of a few aspiring fault-finders.

"Some years since, a Lady of this city, remarkable for her benevolence, had made application to the Rev. W. M. Kennedy, who was at that time preacher in charge of the station, for divine service to be performed in the Poor House of this city, as a compensation for which, she promised to give for the support of the ministry—One Hundred Dollars annually." The gentlemen are wise on this subject overmuch. Mrs. Gregorie *did not* make any such application. The preachers on this station had commenced performing divine service there long before the interview between Mr. K. and Mrs. G. She was apprised of this, and wished to contribute to the support of the ministry here, on account of services rendered there, by the donation of one hundred dollars yearly; but was informed that the ministry in this place were provided for by the Church. She however made the donation year by year, and *with her consent* the whole amount was sent to the Annual Conference to assist in paying the deficient preachers. In her Will, without any sort of reference either to the service to be performed in the Poor House, or to the transmission of the money to the Annual Conference, and without any restriction to the dividends arising from this stock, she demised 20 shares in the State Bank, of this City, in the following words—"I give and bequeath 20 shares which I have in the State Bank to the Elders and Trustees of the Methodist Episcopal Church in this city for the *use and benefit* of the ministry of said Church." One of the charges preferred against the Trustees is founded upon the sale of these shares, to assist in paying a debt incurred by the erection of a Parsonage "*for the use and benefit* of the ministers on this station. On this point we give the concurring opinions of the Attorney General, Mr. Smith, and Mr. Petigru, as expressed in a letter to Mr. Kennedy.

May 28th, 1834.

Reverend and Dear Sir,

You request my opinion upon the following clause in the Will of Mrs. Mary Christianna Gregorie:—"I give and bequeath twenty shares I have in the State Bank, to the Elders and Trustees of the Methodist Episcopal Church of this city, for the use and benefit of the Ministry of said Church." The questions arising from this clause, upon which you desire information, are the following:

1. Is this donation for the use and benefit of the Ministry of the Methodist Episcopal Church "of this city," or of the Ministry of the Methodist Church generally?

2. Have the Elders and Trustees a control over the stock, or over the dividends only?

3. Can the Elders and Trustees sell the stock, and convert the money into any other investment, without the authority of the Court of Chancery?

4. Can the Elders and Trustees, if authorized to sell the stock, apply the money resulting from the sale, to the erection of a Parsonage, "for the use and benefit of the Ministry of said Church?"

1. On the first point, I do not think that it is difficult to ascertain the intention of the testator. If she had designed, that this legacy should be for the benefit of the Ministry of the Church, generally, she would scarcely have vested it in the hands of those whose authority and duties were entirely local. The presumption is, that she intended to create a trust, within the administrative powers of those in whom she had invested it. On any other construction, indeed, this legacy would be *void for uncertainty*. Who are the Ministry of the Methodist Church, generally? This denomination of Christians exists in Europe, as well as America—in every State in the Union, as well as in South-Carolina—and their Ministry are co-existent and co-extensive with their denomination. Shall the Methodist Ministry then over the whole world take the legacy? or shall it be confined to the use of those in the United States, or in the State of South-Carolina? The words "said Church" in the clause, refers, I think, to "the Methodist Episcopal Church in this city"—and limits the legacy to the Ministry in the city of Charleston.

2. Upon the second point, I will only remark, that the use and benefit bestowed, is not of the dividends or profits of the stock, but of the stock itself; and although the Elders and Trustees may, if they please, use only the profits arising from the stock, I suppose, that the stock itself, without being consumed, may as rightfully be applied to the benefit of the Ministry, as the dividends arising from it.

3. On the third point, I am of opinion, that the Elders and Trustees have the power to sell the stock, and to reinvest it in any other way, provided the reinvestment is made bona fide, and under a sound discretion "for the use and benefit of the Ministry." This would not be my opinion, if the Trustees had merely a control over the dividends and profits—such, for instance, as the case of an executor, with respect to stock belonging to an estate—or of a guardian, with respect to stock belonging to his ward. In these cases, the trustee can only touch the profits, and the capital can only be changed by the sanction of a Court of Chancery. 2 Atk. 121. Harrison vs. Harrison, 2 Bro. C. C. 653. Bostick vs. Blakely, 1 Vess Jur. 297. Powles vs. Hubert, 4 Vess Jur. 497. Long vs. Stewart, 5 Vess. Jur. 800.—and in such cases, the *res tui que trust* is entitled to have the stock restored to him, or to have the money produced. But the case arising under Mrs. Gregorie's Will, is entirely different from these cases. Here, the *stock itself* is given, and is to be applied to the use and benefit of the Ministry. The manner or way of applying it, is not prescribed or restricted. The legal estate in the stock is vested in the Trustees, with a single restriction *as to its use*—it shall be for the use and benefit of the Ministry. If an executor has money in his hands belonging to an estate, and he vests it in stock, may he not sell the stock, and reinvest it, if he deems fit? Clearly he may; and so here, the Elders and Trustees may sell the stock and apply it to "the use and benefit of the Ministry," under the exercise of a prudent and sound discretion. For negligence or carelessness in discharging their trust, the Trustees may be amenable in a Court of Chancery; but its intervention is not necessary to authorize them to sell the stock.

4. If the above views be correct, is the vesting of the stock in a parsonage for the habitation of the Ministry, such an application of it, for their "use and benefit," as the law will authorize. The three great necessities of men, are food, clothing and habitation. It appears to me to be immaterial to the relief of which of these necessities the Trustees apply the stock, provided the capital is not destroyed in the application. If vested in a building without extravagance or waste, for the continual and impartial use of the Ministry in Charleston, it would be difficult to conceive a more advantageous method of applying the stock for their "use and benefit." The capital, by such an investment, would not be destroyed, and its interest and profits (from the rent such an investment would save) may, strictly speaking, be said to be continually used by the Ministry. My opinion therefore is, that the Elders and Trustees may invest the stock in erecting, or in contributing to erect, a Parsonage for the habitation of the Ministry in Charleston.

Believe me, Reverend Sir, your obedient servant,

R. BARNWELL SMITH.

REV. W. M. KENNEDY, *Preacher in Charge*  
of the Methodist E. Church in Charleston.

I have read the above, and concur fully in it. I should not suppose there could be two opinions on the subject.

J. L. PETIGRU.

August 24th, 1834.

"The Board of Trustees of every circuit or station shall be responsible to the Quarterly Conference of said Circuit or station." (See Dis. page 167.) It is necessary to keep this clause in mind, in order to understand the case now to be explained.

The Charges preferred against the Trustees, were presented to Mr. K. with the request that he would bring them to trial not as Trustees, but as private members. Mr. K. replied that he could not try them for their *official* acts as *individuals*, and that as Trustees they were responsible to the Quarterly Conference. The Preacher in Charge could not have adopted any other course without rendering himself liable to impeachment for a violation of Discipline.

The accusers acquiesced in this view of the subject. (Although it may seem unimportant, yet we would say, Mr. K. did not prescribe the "*formalities*" which we are told attended the presentation of the charges to the Quarterly Conference.)

Three or four days previous to the sitting of the Quarterly Conference, a committee waited upon the preacher in charge, and delivered into his hands a set of charges to be handed by him to the Trustees, in order, (as one of the committee remarked) that they might be ready for trial. The charges are as follows:\*

\* With regard to the charges and specifications above, we would remark, that there is a play upon words just for the unrighteous multiplication of complaints. On the first charge, it is sufficient to say, that there is on the Journal of the Quarterly Conference, a resolution authorizing the Trustees to purchase and to sell property. Charge 2nd, "Breach of faith." We have before proved that the Trustees never made a promise to Bishop Emory, consequently never violated their faith.



Charges and Specifications against Samuel J. Wagner, Abel McKee, Henry Muckenfuss, Samuel Seyle, George Just, George Chrietzburg, and William Bird, acting as Trustees of the Methodist Episcopal Church of Charleston, South-Carolina.

**CHARGE 1st.**—Breach of trust and contempt for the Quarterly Meeting Conference.

*Specification 1st.* That they the said Sam'l J. Wagner, Abel M'Kee, Henry Muckenfuss, Sam'l Seyle, Geo. Just, Geo. Chrietzburg and Wm. Bird, acting as Trustees of the Methodist Episcopal Church in Charleston, did, some time within the last year, sell to Charles Clark, (a colored man) fifteen feet front and — feet deep of land, being part of the original lot of ground on which the Methodist Parsonage now stands, contrary to the letter and spirit of the Discipline, and of the deed creating the trust in this case.

*Specification 2nd.* Disposing of three hundred dollars, bequeathed by Mrs. Elizabeth King to the Methodist Episcopal Church aforesaid, without having first applied to the Quarterly Meeting Conference for instruction, in accordance with their own by-laws—thereby violating their own regulations, treating the Quarterly Conference with contempt, and virtually denying the right of control by the Conference, or any other known authority in the Church.

**CHARGE 2nd.**—Breach of Faith.

*Specification.* That they, the said Samuel J. Wagner, Abel McKee, Henry Muckenfuss, Samuel Seyle, George Just, George Chrietzburg and William Bird, acting as Trustees of the Methodist Episcopal Church in Charleston, did, sometime in the present year, perform sundry acts of high importance to the interests of the Church, such as pledging and selling certain shares of the State Bank, contrary to the intention of the deceased donor, Mrs. Gregorie, and in violation of the plighted faith of the Church to Bishop Emory, that no official act of a temporal nature (ordinary duties excepted) should be performed, until the decision of the Bishops on the questions referred to them was known here, (the decisions not having been known at the time.)

**CHARGE 3d.**—Immorality and unchristian conduct.

*Specification 1st.* That they the said Samuel J. Wagner, Abel McKee, Henry Muckenfuss, Samuel Seyle, George Just, George Chrietzburg and Wm. Bird, acting as Trustees aforesaid, did, some time in the month of April or May last, sell ten shares of State Bank Stock, ostensibly for the payment of debts due by the Church, thereby violating a trust (the said shares having been demised by the late Mrs. Gregorie, to Trustees *in trust* for a specified object, viz. the benefit or support of the ministry of the Methodist Episcopal Church in Charleston.

The pledge that no official act should be performed, (ordinary duties excepted,) until the decision of the Bishops arrived, was never heard of until about the time the gentlemen found it necessary for the promotion of a particular object, to charge the Trustees—that is nearly or quite 4 months after it was said to have been given. This, independent of positive proof to the contrary, is a suspicious circumstance. As to the sale of the Shares, we refer our readers to the opinions of Messrs. Smith and Petigru. The third charge is only a corollary from the other two. It derives its existence from them, and without them it is *not*. To show how recklessly these men deal out their accusations, we would say that two or three of the individuals named in the charges, were *not members of the Board at all*, at the time the acts recited, were performed.

*Specification 2nd.* That they the said Samuel J. Wagner, Abel McKee, Henry Muckenfuss, Samuel Seyle, George Just, George Chrietzburg and William Bird, acting as Trustees aforesaid, did, some time in the present year, pledge ten shares of State Bank Stock, on a loan of money, and did sell ten other shares of the same stock, being twenty shares demised by the said Mrs. Gregorie, to Trustees in trust, for the benefit of the Ministers of the Methodist Episcopal Church of this city, and known to be designed as a permanent fund to aid in the support of the said Ministers, and to secure the continued weekly performance of religious services in the Poor-House of this city, thereby perverting specified uses and benefits, contemning the obligation of trusts, abstracting from the resources of the Stewards' fund, and inflicting a deep injury on the character and interests of the Society, by destroying public confidence in them.

Signed, JAMES E. WALKER, *Chairman*,  
SAMUEL KINGMAN, *Secretary*.  
Charleston, June 14th, 1834.

I do hereby certify the foregoing to be a true extract from the minutes of the meeting held on the 7th June.

SAMUEL KINGMAN, *Secretary*.

A day or two after the Committee waited upon the preacher, we heard, accidentally, that they had been appointed by a MEETING, to prosecute the charges. They did not so announce themselves to the preacher, but simply as a committee to deliver the charges to him, in order that he might hand them to the Trustees.

When the Conference came on, Mr. Kennedy presented the paper to the President, Mr. Bass, telling him, at the same time, how it came into his possession. The President inquired at once, who are the accusers? He was asked, "if the charges were not signed?" He replied, two names are appended to the paper, the one as Chairman, the other as Secretary of a meeting—but who composed the meeting? Mr. Honour replied, that "the paper stated the character of the meeting;" and then asked, "if there was no resolution annexed to the charges?" The President replied, No, Sir. No preamble? inquired Mr. H. No, Sir, rejoined the President—no preamble—no resolution! exclaimed Mr. H. And when assured there was none, he sat down *blank and confounded*. The paper purported nothing at all, except that there had been a meeting, at which a Chairman and Secretary were appointed, and charges against the Trustees prepared. And now for this omission—this oversight of the authors of the charges—the preachers are represented as leagued together to uphold the Trustees in defiance of *form* and law and all righteousness. The President of the Conference did not say, that "no man not entitled to a seat in that Conference, should enter the room." But he did say, that as there was neither preamble or resolution attached to the paper, authorizing the presentation of the charges; and as the Discipline required that the "accused and accuser should be brought face to face," the members of that meeting should sign the paper. About this time Mr. Poyas rose and moved, that Major Laval be called in, saying, "he will tell you—he will tell you who the accusers are;" but the majority of the Conference feeling no *particular need of Major Laval's counsel*, and thinking themselves perfectly competent to transact their own business, paid no attention to the motion. Mr. Pierce

then moved that the members of the Quarterly Conference, who were present at *the meeting* where the charges originated, should come forward and sign the paper, or come out in their responsible characters. The motion irritated one or two into confession that *they* were present; but one of them at least *was made to sit down, as thoughtlessly letting out a secret which his more acute copartners would willingly keep from the knowledge of the Conference.*

It is mentioned in the enumeration of errors and sins committed by us, that the accused *“were suffered to retain their seats, and speak and vote and make motions.* What possible objection could there be to this? Had they not a right to *defend themselves?* They did *not* vote, nor did they make any motion that we remember. They certainly were entitled to take part in the discussion on their own case. The gentlemen themselves seemed to think *they* had a right to speak, and object too, when *their own* trial came on; and, at any rate, they used it almost to the *exclusion of every one else.* Why should the same privilege be denied the Trustees? *“Be just,”* and then, *“fear not.”*

A motion made by one preacher and seconded by another which the President decided without inquiring the sense of the Conference, is brought to view as another item in the list of offences. But like many others without a reason. It was the undoubted right of the President to decide whether the paper was informal, or not. The object of the motion was to elicit a distinct opinion. The chairman had once already given his opinion in the case. But the author of the motion supposing either that he was not heard, or that he had been misunderstood, (for, if heard and understood, the objectors very impolitely, and, contrary to all order, continued a heated and profitless debate,) and wishing to have it settled at once; moved that the Chair decide distinctly on the point before us. The motion was not intended for, nor did it belong to the Conference. Their approval, or disapproval, had nothing to do with the case—if they had approved, it would have just been saying that the President should do, what he had an *indubitable right to do, without their approval.* In all deliberative bodies, who, we would inquire, decides questions of order—if not the Chairman?

Mr. Honour then arose, (the gentlemen, say, coolly and deliberately—we say, angrily,) and tore the paper in part, and said that he *“would assume the responsibility;”* and asked if *“the charges would be received as coming from him?”* He was answered in the negative. The *“why and the wherefore?”* were obvious. He was not authorised by *the meeting* to assume the responsibility, nor at that stage of the affair, did his proposition at all alter or remove the objections in the case. The gentleman being defeated again; begged leave to retire and was immediately followed by ten or eleven others; all moving in the utmost disorder and confusion. Let us now throw a little light on this extraordinary affair.

It was believed at the time, and is fully ascertained now, that the meeting was composed of the corporation members. In this meeting the charges originated—they were read—approved, and their presentation authorized *by all present.* Who, then, in the name of common sense, were the accusers? In all good conscience, in the sight of God, and man—*the members of the meeting.* Will they tell us that they simply meant by their votes and resolutions—that if these things *were so,* they ought to be investigated?—Did they appoint a committee to prepare and prefer charges while they



were utterly ignorant of the evidence by which these charges were to be supported? Is it religion—is it common justice to have made allegations against the Trustees, their brethren in Christ, affecting not only their official, but their moral character, without a sum of knowledge, inducing a thorough conviction of their guilt? They did accuse, actually *believing* them *guilty* or *obstinately determined* to eject them from office, if possible, *right* or *wrong*, and it may be from membership too. In either case, they were not *proper voters*.

Is it not a little surprising, that these very men, who complain so much about *trick* and *management*, should be themselves the *veriest adepts in cunning*? What was the appointment of the aforesaid Committee but a *party artifice*? Why did they not select those who were members of the Conference? The plain intention of the arrangement, was to keep the ranks of their *party unbroken*, and so be enabled to muster their whole strength to the work, of the *utter and irreversible condemnation of the Trustees*. Why did they call a meeting at all, if it was not to keep up, and strengthen the organized opposition which has so long embroiled the Church? There was no necessity for it. Two or three members or *even one* might have drawn up the charges, and preferred them, and there would have been no objection—and the members of the Conference, who belonged to the corporation party, might have saved themselves, from the guilt they have incurred, and that they *ought to feel* for having thus *cunningly* attempted to put down their really unoffending brethren. By the irregular course they adopted they *sought*, and would have secured a dangerous advantage of the Trustees—and we should have gone down to our graves with the reproach of innocent men upon us, if we had not made an effort to rescue them from the *snares* which had been laid for them. Neither the preachers nor the Trustees, wished to evade an investigation. Why then it may be asked, were they not tried? We answer, first, because of the *informality* of the paper in its original form, and secondly, because their accusers refused to sign the paper, or to assume the responsibility in their *proper characters* of substantiating the charges. *The gentlemen themselves are the authors of all the difficulties which hindered the investigation*. They called the meeting, and they prepared the charges, and they omitted the Preamble, and they forgot the resolution directing the appointment of a committee, and they refused to sign the paper, and they *deserted the Conference*. All the Bishops of the M. E. Church—the Presiding Elder of the District, and all the Preachers on the station could not have prevented the trial, if the charges had been presented *legally*, without subjecting themselves to impeachment. If then we, (the P. E. or Preachers) have erred, *let us be charged*.

This Quarterly Conference we are told, "*demonstrated beyond the shadow of a doubt, that all power is placed in the hands of the ministry of the Methodist Episcopal Church, and that the membership have no rights at all, when put in competition with the will of the preachers.*" Let us review this wonderful demonstration. What power did the *Preachers* exercise, that was not exercised by every member of the Conference? Unfortunately for the assertion, the "*demonstration*" embraces the Trustees, as well as the Preachers—the Class-leaders, as well as the Trustees. We were all members of the same body, invested with the same rights. Suffrage in every case was the prerogative of all, and of each. The preachers, it is true, did take

the most prominent part in the controversy, but not because of any *exclusive* rights. If the defeat of the advocates of an unrighteous cause, by a statement of facts, and fair reasoning upon the Discipline—is proof, “*demonstration*” of the proposition above we have yet to learn it.

It is a most outrageous offence, that the preacher in charge should have called the Church together after the adjournment of Conference, to impart some information concerning the acts and doings of the Trustees. Hear the reasons for this appointment. The acts of the Board had given much offence to some of the members. Many garbled—exaggerated reports were in circulation. They were most industriously handled to cast discredit upon the Trustees, and thus to keep up the wretched excitement which we had so long deplored. It had been expected, that a full and fair investigation before the Conference, would have corrected these errors—but this was defeated by the chicanery and injustice of their accusers. Moreover, the whole Church, the new side and old side, had an interest in the matter; and it was hoped, that a plain impartial statement of facts, might allay the tumult that raged around. We charitably believed, that the Corporation members had rather be convinced, that *they were mistaken*, than that the Trustees were really guilty of the things alleged against them. For we knew then, as well as we know now, that the schismatics, in their excited feeling, had suffered *impressions* to ripen into *facts*, that reports, no matter by whom started, or by whom supported, had been received as *truths*—that *appearances*, dim and misty, without any sort of examination, had given rise to opinions and to actions, as if they were *clear, visible, tangible realities*.

We drew up a statement from the books of the Board of those particular acts, which had been so grossly perverted to mislead the people. It was a plain unvarnished statement. *It was due to ourselves*, for we had been told again and again to our faces, that we were leagued with the Trustees, to uphold them right or wrong. We should certainly have been lacking in a proper regard to ourselves as men, and especially as Ministers, if we had not, when the means were so completely in our hands, have rescued *our* characters from the gross imputations of the schismatics. The Trustees had nothing to do with it. They never saw the paper until the evening on which it was read. It was not intended as a defence of the Trustees. One of the prominent charges was not alluded to at all—namely, “breach of faith;” and the rest were referred to, not *as charges* which had been preferred, but as reports which were in common and wide circulation to the injury of the Church, and which, as Pastors of the Society here, we were bound to set right. The idea that it was a defence of the Trustees, is held forth only to hide the *sober truth*—that these gentlemen were *angered* that the members should be *disabused* of the *impressions* made by their loose and unguarded saying. Suppose it was a defence, what *good man* would object to the vindication of his neighbour's character—if he had been *honestly*, though falsely accused? But prejudice had so blighted—withered—killed all brotherly feeling—that it was outrageous, in their estimation, for the Trustees to appear less odious than they had represented them. Too full of prejudice to admit conviction—too proud to acknowledge error, and determined to compass a *certain object*, which the proceedings of the evening seemed to put a *little farther* beyond their reach—vexation and rage took full possession.

With an impoliteness and effrontery which have no apology and no parallel, Mr. Kennedy was repeatedly interrupted in the performance of a Christian and ministerial duty, by intermeddlers with other mens' business. To every inquiry he replied, "this is not the time to answer—another time, brethren, another time—if I give permission to one, I must to another, and to all—and this is not the time or the place for debate." But the gentlemen very dexterously inferred, that when he had finished, he meant that "they should be heard." We think this inference has been drawn since the meeting—probably *about the time the pamphlet was written*. Mr. Kennedy made one statement very unfortunately for such an inference—namely, that when he concluded, Mr. Duwody would *address and close* the meeting. But this fact would have proved rather an incumbrance to the inference, and so has been *omitted*, or perhaps it was *forgotten*. When Mr. Kennedy ended his communication, and Mr. Duwody, whose *grey hairs*, independent of his character for piety and sense, should have commanded respect, rose to perform the part assigned him, he was *rudely stopped* by Major Laval, who, regardless of place—of character—of religion—and of order, began a tirade of abuse and invective—talked about outrage and injustice, and would have proceeded to, we know not what. But as we felt *no particular desire* to hear ourselves abused—and did not think *even the Major* any more entitled to audience than his coadjutors, he was reminded that others had been refused the liberty to speak, and that it could not be granted him. However, with a *peculiar delicacy of feeling*, he continued his harangue. As our exhortation had failed, we concluded to try THE POWER OF SONG. Mr. Duwody was urged to sing, "Like bogeys like," and so this *extraordinary* effort gave rise to what may be considered this *extraordinary measure*. The device succeeded to perfection. The orator ceased and retired, followed by his party. His attempt to speak was an inadmissible interference with another man's duties—an unheard of violation of order in our Society meetings. The Church was not under Major Laval's control—he did not call the meeting—nor was he entitled to *peculiar* privileges. If he had been suffered to proceed, we should have been accessory to converting the Church of God into an arena for *religious gladiators*. We chose the least of two evils; and who can condemn us, but the *disappointed speaker and his adherents!*

Not long after the new Board of Trustees (as they style themselves) met and appointed a Committee to wait upon the Preacher in Charge, and to deliver the following paper:

"At a meeting of the Board of Trustees of the Methodist Episcopal Church, held at the residence of the Chairman, Wednesday evening, July 23d, 1834, the following Resolutions were adopted:

"*Resolved*, That Wm. Kirkwood, Wm. G. Mood and J. H. Honour, be a Committee to wait upon the Preacher in Charge, and request him to call a general meeting of the Church, male and female, at some early day, for the purpose of laying before them a full statement of the difficulties which now exist among us, and the causes of their origin; and on his refusal to call such meeting, that the Committee be instructed to take such measures as they may deem proper to procure one.

"*Resolved*, That the Committee be instructed to inform the Preacher, that we propose the following plan for conducting the meeting:



"The charges preferred against the persons claiming to act as Trustees, under the appointment of the Preacher, be read, and the proof in support of them brought forward;—that the accused be permitted to make their defence, and that the accusers rejoin—certain named persons to speak on each side, and no other be allowed to interfere.

"From the Minutes,

"J. H. HONOUR, *Secretary.*"

In the account the gentlemen give of this paper, they omit the instructions given to the Committee. Why so? Every one "that doeth truth cometh to the light." If the Preacher refused to call a Church meeting, the Committee were authorized "to take such measures as *they might deem expedient* to procure one." Is this Discipline? It was the unceasing cry of these men, we love the Discipline—we do not intend to violate it. What means this assumption of power? Who, according to Methodist economy, has the right to call and superintend Church meetings, but the Minister in Charge? But, forsooth, *we are Trustees*, and *we* mean to have a *new order* of things; and so *the Committee must* call the Church together. But this was *inserted* in the paper (for *they knew* the Preacher would not grant a request so unreasonable—so unnecessary) only to frighten him into compliance. It was *omitted* in the pamphlet, lest the community should ask, "why did not the Committee call the meeting? and they should be compelled to answer, "it would have been a *palpable violation of Discipline.*" "*There is policy in war.*"

The Preachers finding that the schismatics were taking higher and higher ground at every step, and they having declined to wait any longer for the decision of the Bishops on the case, concluded to make one more effort to arrest them in their ill-advised career. Accordingly, sent them nearly word for word the following paper, as a *decision*—as a private reproof—and as an entreaty to cease from their disorganizing movements:

"*Dear Brethren,*

"Having received a communication from you, purporting to be the transactions of a meeting of several male members of the Methodist E. Church in Charleston, wherein it is *Resolved*, that said members are no longer bound by a promise made to Bishop Emory—That they will not hereafter agree to any proposal of accommodation, come from what quarter it may, that is not based upon the Constitution and By-laws of the Corporation adopted—That they will not any longer suffer their rights as members of the Methodist Episcopal Church to be trampled upon, or action on their part suspended by unmeaning offers of accommodation—But that they will pursue all proper methods, whether in church, in law, or equity, as may appear *to them* most expedient, &c. Provided the same be not a palpable violation of Discipline.

"Now, therefore, permit me, to say to you, and through you to the several members composing said meeting—that since it is manifest by your Resolutions, that you no longer look to the counsel and decision of the Bishops on the matter in controversy—You should of course as members of the Methodist E. Church in Charleston, abide the decision of the Preacher in Charge, on points of Discipline, until said decision can be set aside, by the power that holds him responsible for his administration. In this view of

the subject, I judge it my duty to furnish you with a decision on the case. In which, (I am happy to say,) I have the hearty concurrence of my worthy colleagues Brothers Martin and Pierce. Suffer me first to say, that the Constitution and By-laws adopted by you on the 12th Nov. last, are not only independent of, and contrary to, the proviso, of the Discipline under which you claim authority for your acts (inasmuch as that applies only when a new Board is to be created. But the power of the Gen. Conference is assumed in that you declare the Trustees responsible (not to the Q. Con. as the Discipline enjoins,) but to the male members of the Church in their corporate capacity. The power to *alter, amend, repeal, &c.* belongs exclusively to the delegates of the several Annual Conferences, in Gen. Conference assembled. The economy of our Church, has ordained, and recognizes no other Legislative body. In conformity with these views, my decision is—That your organization on the 12th Nov. last, and acts under and in pursuance of that organization—whether on the 2nd Dec. last, or subsequently—*As a palpable violation of our Discipline, and not to be tolerated in members of our Church.* This, therefore, is, to admonish and entreat you, I trust in the fear of God and in Brotherly affection, to desist from the course you have taken. And am I not authorized to expect this from the proviso connected with the resolutions to which I have referred.—As to the end you propose with regard to the appointment of Trustees, if brought about according to the provisions of the Discipline for its amendment, &c. we have nothing to object. But we do hope you will see that the ground you have taken, cannot be maintained without sacrificing the Discipline. You have left yourselves room for an honorable retreat. Avail yourselves of it. Spare the Church—spare us—for we watch for your souls as they who must give account.

WM. M. KENNEDY, *Preacher in Charge.*

WM. MARTIN, }  
GEO. F. PIERCE, } *Colleagues.*

“*Methodist Parsonage, Charleston, July 23, 1834.*”

This affectionate communication was rewarded *with contempt*. This was the last effort of nearly twelve month's forbearance on the part of the Church. We wish it to be remembered, that this was intended as a *test* of their willingness to be governed by the Discipline; and if it had succeeded in bringing them to a pause, the past would have been forgiven and forgotten. They had already, it is true, trampled upon the Discipline—of this we forewarned them, and told them that their course, if persisted in, could not be tolerated. We determined *beforehand*, if this plan failed, to charge them with “Disobedience to the order and Discipline of the Church.” This *determination was formed several days before the suit in Law was instituted, or even heard of*. The very day after the reception of the paper above, in the most reckless opposition to, and the most determined contempt for the constituted authorities of the Church, the gentlemen proceeded to levy upon the property of one of the tenants of the Trustees. In accordance with the views given above, the following charge and the several specifications of it, were handed to each on Monday, the 28th July:

“CHARGE.—Disobedience to the order and Discipline of the Church.

“*Specification 1st.* Taking a part in a meeting, calling itself the Church, in its corporate capacity, and which assumes the right to do away at plea-

sure the order and modes of management prescribed by the Discipline, to remove from office the Trustees; to fill their places; change their responsibility; &c.

"Specification 2nd. Receiving appointment as Trustees under the assumed authority of said meeting, thus organizing a Board for the transaction of the business of the Church, in opposition to the Board appointed under, and acknowledged by the Discipline.

"Specification 3rd. After a written avowal of your determination not to perform any acts that would be a palpable violation of Discipline, and after having received from the Preacher in Charge a Decision, declaring the course you have adopted, to be a palpable violation of Discipline, you have gone to law with the Trustees, by levying on the property of one of their Tenants, thus giving evidence of a determination to pursue your own course in defiance of the *constituted authority of the Church.*

WM. M. KENNEDY, *Preacher in charge.*

WM. MARTIN.

G. F. PIERCE.

"*Methodist Parsonage, July 28th, 1834.*"

Will the community receive the ridiculous statement made in the pamphlet as true, namely, that we were so anxious to have the accused expelled, that we cited them to appear at the Parsonage, at 9 o'clock, A. M. Tuesday, 29th, when we must have known very well, according to their account, that the trial before the Magistrate, would come on at 10 the same day? *One hour* to begin, continue and finish an investigation, that we expected would consume *hours*, if not *a day!* We chose 9, A. M. *intentionally*, that we might have *time.* We had been informed, that the suit before the Magistrate, came on Wednesday, 30th; and we still believe, that this was the *first* appointment. The change as to the day, was effected by the accused themselves. We yielded patiently to the "insidious attempt" they made to defeat the Church trial, and prepared citations for 4, P. M. In the mean time we received the following letter:

"Rev. W. M. KENNEDY.

"Sir,

"The undersigned have your notification to attend at the Parsonage, to-morrow, at 9 o'clock, to respond to a charge. You are perfectly aware, that we are business men, and that you could not have chosen a more inconvenient hour; an hour, too, that is unprecedented in the annals of the history of the Methodist Episcopal Church in Charleston, and one at which we cannot possibly attend; in addition to which, the notice is quite too short. From these several considerations, we shall expect that the time will be changed to an hour *post meridian*, at some future day. You will also understand, that we claim the right guaranteed to us by the Discipline of trial before the Society. (See Dis. pp. 21 and 87. ed. 1828.) An immediate reply is requested.

"Very respectfully."

We just remark, that in going down to the City-Hall, between 9 and 10 o'clock, A. M. astonishing to tell, we saw these "*business men, who could not possibly attend.*" at the Parsonage, all unemployed and waiting for the



opening of the Court. On the demand for a trial before the Society, we will speak after a while.

It is said, that the Trustees *made themselves* defendants in the case. Not so. The act of the prosecutors *made* the Trustees the defendants. They have admitted, that the question before the Court was, as to the right of property. It is plain, that the *right* did not vest in Mr. Lyng—he was but the tenant. The fact is, if the case had been properly worded, it would have been—the schismatics plaintiffs against the Trustees of the Methodist Episcopal Church, to whom, and to their successors in office, the property was demised in trust for the Church. When the case came up in Court, the Magistrate, after a little discussion, declared that he had no jurisdiction over the question involved. But as the prosecutors and their attorney seemed to think differently, he postponed a final decision, until the next day, in order that he might investigate the validity of his opinion. He did so, and stated next morning that he had seen no reason to change his views, and so the case was dismissed. For their failure here, the preachers received censure and abuse in no small measure, as if *we* had some century ago, perhaps more or less, enacted the law with a *prophetic* view, to their particular discomfiture. When the court adjourned on Tuesday, we cited them to trial at 4 o'clock P. M. the same day.

The Committee chosen by the preacher, consisted of the following individuals—eleven in number. William Wightman, Sen. Thomas McMillan, John DeBow, Sen. Thomas Surtis, James Burns, Thomas P. Williams, Frederick Burrows, Daniel Richbourg, Samuel B. Webber, Francis B. Moore, Jacob C. Miller.

We here say, that we selected the most impartial, inoffensive men that we could find. They were all sober, grave, considerate, experienced men. Two of them are comparative strangers, and never had any connection with the difficulty. One of them known to be *intimate* with some of the accused. Mr. DeBow has a son and other family relations who belong to the party; Mr. Miller has *three sons* on that side of the controversy. Were these individuals likely to be vindictive and cruel? Does a choice of such men look like packing a jury? True, some of them did not attend, but surely this was not our fault. *We chose them and urged them to attend.* None of them, that we knew, had ever made any decided expression of their opinion on the controversy,—with one exception, and he was chosen to fill up the Committee. Much to our regret, only seven of the number summoned, attended, namely.—Wm. Wightman, John DeBow, Sen. James Burns, Frederick Burrows, Samuel B. Webber, Thomas Surtis, Thomas McMillan.

The portion of the Discipline, page 87, referred to in the letter of the accused to Mr. K. reads thus:\* “How shall an accused member be brought to trial? *Ans.* Before the Society of which he is a member, or a SELECT NUMBER OF THEM.” It is necessary to state for the information of those unacquainted with our economy, that on our circuits where the societies are *small*, it is customary to bring an accused member before the *whole so-*

\* The Discipline as referred to by the accused, pages 20 and 21, reads, “*The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions,*” see p. 20, ed. 1832, after specifying several, it says,—“*neither shall they do away the privileges of our members of trial before the society, or by a select number of them,*” see page 21, ed. 1832.

ciety, (even then there is no rule to require it,) but in our stations, where the societies are generally larger, it is NEVER done. The *manifest inconvenience* of the thing is the reason. Moreover, if one member had a right to demand a trial before the whole society on any charge however *important*, any other member might do it on any charge however *trivial*. If indeed such a right were vested in the members of the Church, it would be a difficult, if not an *impossible* matter to try, suspend or expel any member for any offence. Suppose the rule to say "the whole society," then if the whole society were not present, (a thing altogether out of the question in a place of this size,) the accused might demur in some cases with a considerable show of justice, and thus elude at any time the penalties of the Discipline. For if he were tried before a *part* only, it would be a committee at last, and so fall short of the *rule*. Suppose a society to consist of 200 members—a member is charged—the society is called together—only 150 attend—on the division 90 are against, 60 for him—the accused objects and pleads the *rule*. Would not the plea be a good one? The preacher calls the Church together again—a larger or a smaller number attend—the same difficulty is started—again and again the same scene is acted over, and at last the culprit, the reproach of the church, escapes.

The framers of the Discipline foreseeing these difficulties, (with many others that might be mentioned—some of which will appear in the farther explanation of this case) wisely clothed the Preacher in Charge with a discretionary power. It would hardly be regarded wise policy in the State Legislature to enact that every murderer should be tried by the *whole State*, or even by the *whole district, town or city* in which he resided. No; he is tried by a jury (a committee if you please) of his peers, and who objects to the arrangement? True, he has the right to challenge his jurors, and so may the accused in the Methodist Church, if he can show any *sufficient* reason. The objections urged by the accused in the present case, were but the petulant words of men who were conscious that the day of *justice* had come and found them *without an excuse*. Laws are made for the bad and not for the good. No man that lives a *Methodist*—a *Christian*—ever has any reason to complain of the strictness of the Discipline, or the power of the preachers. None complain but those who by their sinful life or their *revolutionary* movements, subject themselves to trial and expulsion. If there ever was a case that exhibited *most luminously* the wisdom of our disciplinary policy, it is the one before us.

The gentlemen tell us that they were perfectly willing the trial should have taken place "in the church, with open doors." Why were they willing? Will the community believe that when these men were demanding a trial before the society, *one of them actually had a paper in his pocket signed by ONE HUNDRED AND EIGHTEEN members who had solemnly bound themselves to support the accused*, and that they had committees traversing the city north, south, east and west, to procure signatures? This was *packing a jury* with a witness. If they did not get a majority to sign the paper, it was not their fault. They showed a willing mind.

The preacher did act as chairman; but in that capacity he was only the agent of the Discipline—which itself defines the crime and the penalty. He had no vote in making up the decision of the committee, nor could he have any. The committee in this case, as always, was composed of an odd number. It is the prerogative of the committee, according to the Dis-

cipline, to say guilty or not guilty;—if they say guilty, the preacher has no alternative but to declare the penalty annexed to the crime by the rule, or to refer the case to the Quarterly Conference. *The accused, if dissatisfied, have the right of appeal.*

In reference to the “portentous roll” we would make a remark. When the demand for a trial before the society was refused, Mr. Honour drew from his pocket several sheets of paper attached to each other by wafers, and the signatures *evidently so arranged as to make a delusive impression*, (for many of them were an *inch* apart) and flirting it out as a sort of ALARM FLAG, declaring that near two hundred names were on it, gave us to understand that if we expelled *them*, (the accused) all who had signed the paper would withdraw. Mr. Pierce then observed in words not precisely remembered, but to this effect, that “the exhibition of that portentous roll would not intimidate us, or frighten us from our conscientious judgment of discipline and duty—that we would proceed with the trial if we did not leave a dozen members in the church in Charleston.” The plain meaning of the manœuvre was to deter us from farther proceedings. To overawe us by bold unqualified assertions that the majority of the members approved their course and would share their fate, was the unvarying expedient of these men. When their ingenuity in reasoning was exhausted, and incontrovertible arguments and facts were set in order before them, they supplied the defect of the one, and leaped over the obstructions of the other, with the triumphant exclamation, “*we have the majority!*” as if numbers sanctified error and screened them from the censure of the Discipline. But were the majority in their favor? Let the number of the seceders speak—145 or 50 out of 650. It was, the gentlemen think, *presumption* in the Preacher in Charge, to decide on the controversy contrary to the opinion of “*a large number of the members, supported by high authority,*” as we are told they were. They are ignorant, perhaps, that the Preacher was supported by the HIGHEST authority. Independent of authority, the Preacher not only has the advantage of as mature a judgment, as belongs to any one of this “large number of members,” but of a long experience in the administration of Discipline. As the authors of the pamphlet seem hard put to it to find an instance of presumption, we will kindly supply their lack. The caption of the “portentous roll,” reads thus:

“*We, the undersigned, believe that the brethren who have been cited to trial for performing certain acts as Trustees of the Corporation of the Methodist Episcopal Church, have acted in perfect accordance with the Discipline; and they have our entire support. If, therefore, these brethren are expelled from the Church for these acts, you will consider us no longer members.*” Appended to this, were the names of men, women—*boys and girls*. Some of these, we doubt not, know not what an Act of Incorporation is—neither its origin, its object, or the powers it confers. They know not how a Board of Trustees in the Methodist Episcopal Church is created or perpetuated. Some of them are old members it is true, and to these we accord the respect that is due; but we do not surrender to them our right of independent thinking. Some of the signers are of five years standing—others of four, three, two—others of one, and some have been on probation only three or four months. And these assuming an arrogant dictatorship over the regular administrator of the Discipline—as if their opinions were authority and law, say “*WE BELIEVE*” thus and so, and if you don’t



act according to our judgment, *we will quit the Church*. Is not this presumption ("*ipse dixit*") in very deed and truth?

After the paper and the signatures were presented, the accused left the room, but were informed as they retired, that the trial would still proceed. As authority for this, see an extract from the Discipline below.\* Major Laval then called on all to bear him witness, and told us, (saying, "we might receive it as a threat, *for he intended it as a threat;*") that if we "proceeded to try and expel *them,*" we might expect "to appear in the newspapers and Court-Houses of the land." To this vaporous bravado we replied, "very well, sir—proceed—we are ready for trial."

The Committee tried the case, and *six* ("*not five*") signed a verdict of guilty. The seventh said, there was no doubt that the accused had violated the Discipline; but he thought we "*ought to bear with the boys,*" and so refused to sign the verdict. We beg leave to say, that "a difference of opinion" was not the ground of expulsion; but *repeated and palpable* violations of the Discipline. They were welcome to their opinions, if they would have *let the Discipline alone*.

The Periodicals published under the direction of the General Conference, are referred to in the pamphlet, and were presented by some one on the day of trial. We would simply say, the Christian Advocate and Journal *is not the Discipline*; nor are the members of the Methodist Episcopal Church, under any obligation to receive as *orthodox, every opinion* which the editors may insert. They are under authority as well as we. They are responsible to the General Conference for all they publish. If Dr. Bangs, in an editorial article, had denied the inspiration of the Holy Scriptures, we presume the gentlemen would not have felt themselves bound to turn *infidels*. But, because he happened to say something that fell in with their mode of thinking, he is *sovereign, infallible authority*. (We intend no disrespect to Dr. B. in the above.)

But, notwithstanding the gentlemen called meetings and declaimed upon the corruption of the Trustees, and the injustice of the Preachers, and perverted the plain meaning of the Discipline, to secure the support of the members; and although Committees were appointed to go from house to house to get all they could to pledge themselves for *their vindication*, yet with this zeal in making proselytes on their part, we can show most clearly that the result of a trial before the Society, would have been just the same as before the Committee. To make the case more apparent, we will say, the Society consists of 650 members, (though there are a few more.) One hundred and fifty, we will say, (though not quite so many) as proven by the result, coincided with them *fully in opinion*. Consequently, five hundred against them. But, we will allow *one hundred more* to agree at least that they ought not to have been expelled. The result would *still* have been their condemnation—400 against 250. But of course the 118 who had given their verdict already in *writing*, would not have been entitled to vote—they would have been set aside.† Besides signing the paper, a con-

\* "If the accused person evade a trial by absenting himself after a sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded. (See Dis. p. 90. ed. 1832.)

† The gentlemen seem to have overlooked this fact. They knew not, that they were digging a pit for themselves, or if they did, they intended to avoid it, by withholding the

siderable number of them were in the same condemnation—liable to the same charge—and would have been expelled but for their secession. Subtract the 118 from the 250, and the case would have stood 132 for them, 400 against them. Or, even on a more liberal and altogether unwarranted calculation—namely, allowing them 350—then subtracting the 118, it would leave 232 for them, and 300 against them; and so the result would have been their expulsion. Will the public suffer themselves now to be imposed upon by the declarations of these men about partiality—“packed juries,” and “the mockery of justice?” We speak the words of “truth and soberness,” when we say, that we have done these individuals no wrong. We have not been respecters of persons. We have meted out a *tardy justice*. “Patience had her perfect work.” Our difficulties had arrived at this crisis, either the economy of the Church must have been abandoned—the claims of the Discipline outraged with impunity—a combination of disorganizers legalized, or *these gentlemen expelled*. We love the Discipline. It has a place in our hearts. We have vowed to keep it, and to enforce it. What then, as honest, conscientious men, could we have done, but adopt the course we have pursued? We have acted deliberately, advisedly, and in the fear of God, and for the interests of the Church. Our motives may be impugned; but with us, it “*is a very small thing to be judged of man’s judgment.*” “*He that judgeth us is the Lord.*”

The complimentary epithets (with which the last page of the pamphlet abounds) of *arbitrary—despotic—aristocratic—Russian Autocrat—Cham of Tartary—are all duly appreciated*. We have paid their full value—an utter indifference; and have consigned them to that *undisturbed repose*, which the gentlemen seem so ardently to desire for themselves, in that, they ask once and again “to be let alone.”

We will mention here, what seems to us a little extraordinary. 1st. The property owned by the Methodist Episcopal Church, has been received through individual benefactions and interment fees. Towards her permanent funds, not one of these gentlemen have contributed a *cent*—they had no right to them, or to their proceeds, except in virtue of their relation to the Church as members. Moreover a large portion of the property was *bequeathed* to the Church as *she is constituted by the Discipline*, and came of course legitimately under the control of the Trustees as appointed under the Discipline. Indeed it was willed to the Trustees and their successors in office, for the use and benefit of the Church *as she is* and not into the hands of those who claim the exercise of corporate powers; for the use of the Church *as they would make her*. But these men, not only attempt to get the control of the property owned by the Church independently of them, and without any thanks to their liberality; but they attempt it by the enactment of rules *to suit themselves*; by repealing all former modes of management *repugnant to the rules*—in a word, by the abrogation of the Discipline *in every particular* that would conflict with the above mentioned attempt. 2nd. The last Quarterly Conference “demonstrated” that all power was in the hands of the ministry of the M. E. Church; proved that we were despots. After a “demonstration” which left not a “*shadow of a doubt*” could they have needed more evidence? *Could any thing be*

paper. Doubtless we should not have heard it from them, if their request for a trial before the society had been granted. We had, however, received intelligence of the meeting and its proceedings.

clearer than such a "demonstration?" Should we not have been justified in thinking that these men so patriotic, and chivalrous, and republican, and pure, would have at once severed their connection with such a government? Would they not have feared to rouse the thunders of a throne so tremendous in its power—so omnipotent *in its will*? Was it not exceedingly "adventurous to dare a *ministry so puissant* by their contumacious opposition? Has oppression only felt intolerable since their expulsion? Or did they love despotism so well that nothing short of this *last resort* could force them from its communion? We certainly could not have kept them in the Church, *powerful as we are*, if they had been disposed to withdraw. Why then did they not leave? The distant hope of ejecting the Trustees from office and getting into their place, gilded their chains with its brightness, and they forgot the heaviness of their bondage in the splendor of their prospects. The idea of being Trustees under the authority of an independent constitution, dazzled their fancy, and the glory of that day, when the Discipline should be immolated and the triumphant corporators *do as they pleased*, inspired them with fortitude for what (we suppose they thought) the *brief endurance of their monstrous wrongs*. It was not until they were foiled at law—cut off from the possibility of success, and expelled the Church, that this hideous despotism looked so menacingly upon their "*inalienable rights*." Tyranny could be endured while the *Genius of the Corporation* whispered soothingly of *future freedom*—while there was a chance for power, and *hope* bid these *oppressed and trampled subjects* "be of good courage," all was tolerable, but these gone, they bid "*a final farewell to the Church*," that is, being interpreted, what the "*demonstration*" and the *love of liberty failed to do, their expulsion has done*.

Once more. We are told that the conduct of the "*Preachers and official members in going from house to house, to induce those who have seceded to return, merits the severest reprehension*." Our only difficulty here is, we the preachers; (we cannot say as to the official members,) have done no such thing; but whether we are not the *more guilty* on that account is a question we feel very much inclined to decide in the *affirmative*. We ought to have sought the wandering diligently, especially those who were persuaded to *secede*. We hope the gentlemen will excuse us for differing with them in opinion, for we must say we think it would have been *very* "becoming" in us to have left the ninety and nine who were safe in the fold and to have gone forth even from "house to house" to seek the lost ones—who we verily believe *were enticed away*.

"*Have not the preachers declared that the Almighty had come into the Church and winnowed the chaff from the wheat*?" We answer, no. It is reported that one of the preachers made this offensive remark in a society meeting. He upon whom it is charged utterly denies it. He has no recollection of having made it himself, and on inquiry of many who were present, who unhesitatingly say, they heard no such observation, he is confirmed in the belief that he did not. Besides it is very improbable, from the fact, that he rose to speak with the *determination* not to say any thing that could offend—that he did not believe the seceders to be chaff, for many valuable members are among them, and that he *did exhort* the members to *mourn* rather than *rejoice* in the departure of those who but a few days before, were brethren in the same Church with our selves. He would hardly have been so *inconsistent* as to exhort the people to *mourn* the *separation*



of the *chaff* from the *wheat*. If however the gentlemen are anxious for the appellation, we certainly have no right to object.

The request "to be let alone" comes with a very bad grace from men, one of whom writes to one of *our own people* a letter so *abusive of us* as the following.

"To Mrs. CHURCH,

"Madam,

"I was informed on last evening, that you have on several occasions lately, spoken evil things of me. I know your zeal in defence of the corrupt ministry of the Methodist Episcopal Church in this place, and their coadjutors, but am unwilling to believe that you would knowingly injure the character of any one without a cause. I have not heard the particulars of what you said, when I do, I shall proceed strictly according to the requirement of the case. It is hard to support a bad cause. You are on the side of one that is tottering through rottenness at its root—it must fall—the God of truth is against it, and who can resist his arm? I am unwilling to bring the penalties of the law upon you, but if I am urged to it, the blame is on your own head.

W. LAVAL."

A *Major*, thus insulting a woman—a *widow!* Oh! CHIVALRY! But suppose the lady addressed, did say evil things of him—why abuse the preachers? Why drag us into the condemnation? She did not speak by our direction! Corrupt as we are, such invective is wholly gratuitous, and out of place. But how consistent, to rebuke evil speaking by evil speaking; to condemn sin by sinning. Reproof comes pointless from one who "condemns the wrong and yet the wrong pursues." "Consistency is a jewel."

A fact somewhat remarkable, and indicative too, of the spirit and disposition of the men, is, that the preachers have been abused for actions they never performed; condemned for words they never uttered; had motives imputed to them, which under the circumstances, it was impossible for them to feel; have been charged with the faults of others however venial, as if they had been our own, and crimes of the greatest magnitude; have been held responsible for all *their impressions* though but the offspring of a suspicious temper, or the mere creatures of a morbid imagination; have been denounced as *presumptuous*, and arbitrary for having explained the *law*, and entreated the transgressors "to cease to do evil;" have been held up as captives to the lust of power, because we loved the *economy* of the Church *more* than the by-laws adopted by the corporators, and have been declared *tyrants*, *despots*, because by the *enforcement of Discipline*, we put down a turbulent faction which arrogated to itself the title of "*the Church*," and required an *implicit submission to all its measures, the Discipline to the contrary notwithstanding*.

The gentlemen are very much disposed to class *themselves* with the seceders, and the declarations they make as to the reasons of their "*final farewell*," would, if true, justify the conclusion that *they* had *withdrawn* because their "*inalienable rights*" were jeopardized by the aristocratic ministry of the M. E. Church. We wish to disabuse the public mind of any such idea. The gentlemen who have signed the pamphlet "*in behalf of the (seceders not) members*," were EXPELLED on a charge of "disobedience to the order and discipline of the Church." It was not the power of the ministry which *drove* them away. Their forfeiture of membership was

the penalty of their offences. They did *not* leave voluntarily. They clung to this "*despotic*" government until its officers, in obedience to its laws, pronounced the sentence of their excommunication. They would have sacrificed their "inalienable rights," if remaining members could have done it, if *we* would have *permitted them*. Their abomination of the despotic government is the EFFECT of their expulsion, and not the cause of any thing—unless it be the confusion of their ideas. Look at their inconsistency. In one sentence they would have their readers to believe that the power conferred upon the preachers by the Discipline was the reason of their dissatisfaction—but we find again that the real reason was quite a different thing. Pray what is the burden of complaint? Why, *that they have been expelled*. And is this a calamity? Is a despotism a blessing and freedom a curse? If the ministry of the M. E. Church are so tyrannical, we certainly have conferred a favour in putting the gentlemen beyond the reach of their oppression. If the Discipline is so intolerable, why should the authors of the pamphlet lament so loudly—complain so bitterly, *now* that they are released from the obligation to obey it? Are we to be reckoned their enemies because we have smitten off their fetters, and sent them forth to rejoice in their freedom? But the "Discipline gives the power" to the preachers, say the schismatics. Why not rail against the Discipline *then*, instead of denouncing us? Men who have shown so much love for power as to *usurp it*, should not abuse those who come *fairly and honestly* by it, according to their own admission. But what is the proof of the assertion, that the ministry have so much "*power*?" Of course the preachers choosing a committee, and the expulsion of the gentlemen. In their letter to Mr. K. they said the Discipline guaranteed *them* the right of trial by the society. Now they change their ground and say, the "*despotic power given to the ministry by the Discipline*" forever bars their reunion to the church. The only proof they can show of any such power, is the preacher's right to choose the committee—the very proposition they but a little while ago *stoutly and sternly denied*.

The gentlemen say they "*never can again consent to become members,*" and assign as a reason their "*present knowledge of the power given to the ministry by the Discipline.*" And is a love of liberty the reason—the only reason? No. "After such forms of trial and expulsion, such persons shall have no privileges of society or of sacraments in our church, without **CO-TRITION, CONFESSION, and PROPER TRIAL.**" (See Dis. p. 91.) The persons expelled, and who would make the world believe that their knowledge of our power prevents their return to the church, *cannot return* (power or no power) but on the conditions above.

But the discovery of the fearful truth that the ministry have all the power, has been as *sudden* as it is extraordinary. Have they been groaning under oppression during the whole period of their membership? Were their "inalienable rights" sacrificed—*burnt up* upon their admission into the church, and just now had a resurrection from their ashes? These individuals have been members of the church for years—the Discipline has been the theme of their panegyric, and the preachers the objects of their affection—the whole Methodist economy has been lauded by them as the paragon of church systems—indeed through the whole of this difficulty they have reiterated their avowals of attachment—to be called *Reformers* was an insult; but lo! almost in the twinkling of an eye, the Discipline as

the code, and the preachers as officers under it, have started up into an *ultra-despotism!*—the absolute monarchies of Europe can hardly afford a parallel. Were the gentlemen insincere in their professions? If not, what has produced this mighty change? The system is the same—the power of the ministry has not been augmented. What new light have they received? *Absolutely none at all!* The whole of this ado about despotism—arbitrary power—is a mere *sham* employed for *popular effect*. It is worthy of remark here, that we have never known a member of the M. E. Church who walked with his God and lived above censure, that found fault with the economy of the church. The complaints always grow out of *personal errors*,\* which expose the offender to punishment, and not out of our ecclesiastical policy. The Discipline is a “praise to them that do well, and a terror (an offence only) to evil-doers.”

But why have nearly 150 members withdrawn from the church? “In consequence of the arbitrary and despotic proceedings” of the ministry, say the gentlemen. They (the seceders) have “*heard and read*” many a time of the power of the ministry, “*but were slow to believe it, until they were made to feel that power to its full extent.*” THEY MADE TO FEEL IT! Pray tell us wherein! Did we charge them, or try them, or expel them? What power have we exercised in their case? Was it “arbitrary and despotic” to accept their resignations? But they have felt our power “*to its full extent.*” Really, we can’t see *how* or tell *when*. Their secession was voluntary, as far as *we* are concerned. We have very good reason to believe, though we would not assert it positively, that many of the seceders signed the “portentous roll” under the conviction that when the preachers saw the long list of names, they would be so frightened at the prospect of losing so many members, as to withdraw the charges and stop the prosecution. They declared (and it is confirmation, we think of the above) “*if the brethren cited to trial were expelled,*” they would resign. The effect anticipated by the accused and the signers, was not produced by the exhibition of the paper. The experiment failed—it was too late to retract—and those who signed the paper had to bide the consequences.

The reasons assigned for not impeaching Dr. Capers, are as extraordinary as they are *unsatisfactory*. The first reason is—He was to be transferred to the Georgia Conference, and the exposition of his aristocratic government of the Church *here*, might materially affect his usefulness *there*. We ask an enlightened community if this is a *satisfactory* reason. Is it a reason at all? Dr. C. was amenable to the South-Carolina Conference until its close—yea, until his appointment in Georgia was announced by the Presiding Bishop. Did his contemplated transfer obliterate the acts, which were the ostensible reasons for his impeachment? Did a statement in the newspapers, that he was to be stationed in Savannah, alter, or modify, or extenuate his offences? But these would-be accusers did not wish to affect his usefulness in Georgia. Now, either this *kind* forbearance was determined on, according to their showing, from a regard to Dr. C.; or from an attachment to the interests of the Church. In either case the reason is puerile, inconsistent and absurd. If it was from a regard to

\* True, the intimate companions and acquaintances of those arraigned and expelled may join in the hue and cry against the Discipline and the ministry, as in the present case—but it is because they love their friends more than their church.



Dr. C., then it would seem to us, that his reputation in South-Carolina, is as dear to him as his reputation in Georgia. No doubt he prizes both alike. His good name, as a Minister, is as important to him in Charleston, as in Savannah. Notwithstanding, if he had remained, no mercy would have been felt or shown. Is this consistent?

But suppose the latter to have been the reason—then we would apply the same argument and inquire—if the interests of religion are not as important in South-Carolina as in Georgia. Does Dr. Capers value his *usefulness there*, and feel indifferent about it *here*? Do they (his accusers) love the Church in Savannah, and despise the Church in Charleston? Is this consistent? Will the public receive a reason involving in it such absurdities as “*satisfactory.*” We trow not. If Dr. C. was guilty in any respect of a violation of the Discipline, consistency and duty both would have said, charge him before the body to which he is responsible for his administration. But no—he was going to Georgia. *Alas! for a bad cause.*

Secondly—the reason for arraigning “his conduct before the public now” is wholly gratuitous and unfounded. We state most positively and unequivocally, that Dr. C. has given no advice, nor has he been *consulted* on any step we have taken. It is true he has been informed of the progress and final result of the difficulties here, and that he *approves* the course we have adopted. But is *approbation* of an act after its commission *advice* how to perform that act? *is sanction afterwards—recommendation beforehand?*—We presume that Dr. C. has not informed the gentlemen what station *he expects* to fill next year, nor do we believe them to be discerners of spirits. The first paragraph in the appendix is decisive proof that the store of reasons *was* and *is bankrupt.* We repeat, Dr. Capers had nothing to do with our proceedings, and we challenge the authors of the Pamphlet to prove the contrary?

In reference to the case of the Local Preacher, it is said that he was notified to attend at Summerville on Thursday, Aug. 7th, to answer to a charge preferred against him. (It is sincerely hoped that *he* did not authorize this statement, for he knew better.) What the amount of the note sent him was, is not now recollected—he was afterwards however, the same day, in conversation distinctly told, that there was not ANY POSITIVE APPOINTMENT. The facts here are as follows. The charge was handed to Mr. Poyas (the accused) on Monday the 28th July. On the 31st, Mr. Martin and Mr. Pierce went to see Dr. Jones, (who was to be one of the committee) in order to make arrangements for the trial. Dr. Jones was requested to see Mr. Stephen Williams and Mr. West Williams as early as he could, to know whether they would serve on the committee, and if they would, he was authorised to make the appointment at any place most convenient to themselves, and not too far for us to go up and come down the same day—at Summerville if *he could.* Dr. Jones was to communicate to us in three or four days the result. He was however prevented from visiting the brethren according to promise, by the heavy rains which fell about the first week in last month. Mr. Martin went up again on Wednesday, the 6th inst. to see Dr. Jones, and to learn what arrangement he had made. The Dr. informed him of his failure, and the reason of it, as stated above. On Wednesday night Mr. Poyas was informed of the disappointment as to the day. On Monday, 11th, we received a letter from Dr. Jones, stating

that he had seen the brethren, and the appointment was made at Mr. Inabinet's, (not to or in or at Cypress Swamp, but *beyond it.*) on Wednesday, the 13th. WE WISH IT TO BE DISTINCTLY MARKED, THAT NOT ONE OF THE PREACHERS HAD ANY THING TO DO WITH THE PARTICULAR DAY OR PLACE OF APPOINTMENT. Thus it will be seen that Mr. Poyas had *seventeen days* for preparation, and received information in due time of every arrangement.

The reasons assigned by the accused for his non-attendance, in a communication to the Committee, were—first—"My accusers have no right to carry me out of my own society, or the place where the offence is said to have been committed." When asked, after the trial, by one of the preachers, where he found this reason, he replied in *evident confusion*, "that it was customary, in Courts of Law, to try the culprit where the offence was said to be committed—and that *he had not read the Discipline on the subject until afterwards.*" Thus acknowledging his first reason to be *worthless*. We presume his friends will not differ from *him* in judgment. *Second.* "The investigation can not be gone through in time for my return to the city the same day; consequently, it would be extremely hazardous to comply." *Third.* "As my witnesses will not venture so far into the country, I am cut off from fair investigation." The hazard of the trip then is the reason. This is strange. Were not the Preachers involved in the same difficulty? Did they not run the same risk? Did they lay a burden upon him and his witnesses, and refuse to touch it? Did they not take a full share? Self-love must have blinded the objectors. Do they not tell us their consciences are clear. Do they not appeal to the Searcher of hearts for the rectitude of their intentions? Why then be afraid? *Conscience* makes men *cowards* sometimes. When a bad cause is about to come to an issue, *prudence* or *policy*, or both, lift their warning notes upon its advocates, and cry "*retreat.*" Again. We are told it was with "*difficulty*" he prevailed upon his witnesses to *consent* to go with him *even* to Summerville. Why were they so reluctant—so hard to be persuaded? Were they afraid? Of what? Sickness? No. Almost every day some persons from the city go up there, and some *even venture to stay all night*. What, then, was the reason? We shall see in the sequel. The individuals expelled not (on a "*similar charge,*" as they say) but the *same* have endeavoured to impress the public mind with the idea, both *before* and *in* their publication, that if they could have obtained a fair trial, the result would have been their unqualified acquittal. This, as we have shown before, is but a *pretext*—but it answers a purpose. It serves as a nail to hang complaints upon. It was very important, then, that this pretext should not be destroyed. If Mr. Poyas should have attended with his witnesses, and it should have *so* happened, that he was found guilty, why, thought the complainants, the community will say, "did not the local Preacher have a fair trial on the same charge?" What, *then, will become of our pretext!* It will never do for the accused to go—and *so* they told him. Do we say thus without authority. No, indeed! Mr. Poyas told the Preachers he was "*advised*" or "*persuaded,*" by those he esteemed good friends, "*not to go.*" But this is not all. The accused was requested, if his witnesses would not go with him, to bring them to the Parsonage, and every particle of testimony should be taken down, and faithfully delivered to the Committee. The appointment was made to meet at the Parsonage, at 4 o'clock.

P. M., Tuesday, the 4th. Mr. Poyas *came alone*. When asked, why his witnesses did not come, he replied, they did *not like to come* to the Parsonage. *A most potent reason surely*. Was it hazardous? *Was it risking their lives unnecessarily?* Once more. He was then requested to get his witnesses to write down all the testimony they thought important, and to bring it to us, or send it to us, and it should be laid before the Committee. It was not done. We now ask, what more we could have done? Was there any shuffling on our side? Let the community judge now, who *evaded a fair investigation*. It is stated, moreover, that the Preacher met the Committee, and acted as Chairman; and on *his ex parte* statement a verdict of guilty was rendered. The Chairman did *not state* the case. Mr. Pierce explained the charges, and stated in the strongest terms, the *grounds* on which the accused attempted his justification. Mr. Poyas had as fair a trial as *he* and *his coadjutors* would allow? We now recapitulate, for we wish to be understood. There never was *any* positive appointment at Summerville, consequently no change; the Preachers had nothing to do with the time or place of appointment. Mr. Poyas was *exhorted* to take his witnesses with him—when they refused to go,—he was asked to bring them to the Parsonage, and have their evidence taken down, when they refused to come,—he was told to get them to write it down any where, and send it to us. Mr. Poyas had 17 days for preparation and timely notice of *every* arrangement; and, we now add, told the Preachers he *really believed* we wished him to have a *fair trial*.

As an expiring effort, the opening of a letter, *a sealed letter too*, (by the by it was a *mere note*) is introduced, in order to cast odium upon the Preachers on this station. The letter (if it must be called so) was addressed to Dr. Jones, who, it was supposed, would be one of the Committee, and was enclosed in the communication containing the reasons of the accused for not attending. What was the fair inference? Surely, that it was the property of the Committee; or, at the very least, the conjecture was a probably one, that it might contain information which the *author* wished to be given to the Committee. The contents of the note afford proof enough, that it was for the Committee. The substance of it was a request, that Dr. Jones\* would use his influence to get the accused a fair trial. With whom, pray, was he to use his influence, but with the Committee? Mr. Poyas, unasked, told one of the Preachers, after the trial, the contents of the note; and but for the *Preacher's honesty*, he would never have known that it had been opened. There has been no attempt at concealment in any case, for we feel no guilt. "Darkness" is a fit covering for "*evil deeds alone*". We may not be so astute in cases of casuistry, nor so skilled in points of etiquette as our accusers; but we have too much sense to make our enemies our father confessors.

Mr Poyas has acted an exceedingly unworthy part, in the use which he has not only permitted, but doubtless authorized his friends, to make of this circumstance. When informed by Mr. Pierce, of the fact—he expressed *no dissatisfaction—no surprise*. He knew the character and *form* of the letter (as it is called) and *if he* thought we had acted amiss, he lacked the courage characteristic of a noble and generous spirit to tell *us* so, but

\* Dr. Jones was prevented from attending the trial by his professional engagements. His place was supplied by Mr. Bradwell.



retailed it to those, who it seems are willing to *magnify* and *pervert* any thing which can be used to our injury,—has escaped from the responsibility of charging us with blame, by throwing the burden of it upon his bolder partners, who we charitably believe are ignorant of the real facts in the case.

Mr. Poyas has returned evil for good—injustice for mercy. *He* knows very well, what concessions he made to the preachers in a conversation with them before his trial. We *disdained* to use them against him, and told him so, both before and after. We will even now save him from the indignation of his party, by withholding what he said. We leave him to the reflections which his conscience may awaken within him; and submit the case without a fear (*“incredible as it may seem”*) to the judgment of our readers.

To conclude the whole matter, we say, that the course of the schismatics from beginning to end, was irregular, self-willed and precipitate. The peace of the Church was sacrificed by them, in their attempt to stride over law, and order, and usage, to the absolute control of the Church property. They pretended that the sole object of their manœuvring was simply to fix the responsibility of the Trustees. To do this, a party, a *mere minority* of the Church, assumed conventional power, and proceeded to alter the Discipline which declares the Trustees *responsible* to the Quarterly Conference, and to adopt by-laws (they call them) making the Trustees responsible to themselves. But the constitution they formed, and under which they claim authority for all their subsequent acts, not only empowered them to displace the Trustees and to elect others; but to elect *every officer* of the Church. If there was no sinister design in this, why insert it? *It could not have been an oversight.* Why did they ordain that their constitution should be *supreme*, and the Discipline *subordinate*? Did they not adopt the Discipline as the rule, the only rule, when they joined the Church? *Could* they refuse to be governed by it, without laying themselves liable to expulsion? The whole contrivance—the meeting—the constitution—all have a suspicious aspect, indeed the object is plain. “A way-faring man, though a fool” can understand it. Each successive movement has made it plainer and plainer still. *Power, supremacy*, was the object.

And how do they attempt to justify their factious organization? What apology can they make for wounding their Saviour in the house of his friends—for desolating the peace of the Society—for exposing the Church to the sneer of the ungodly, and the scorn of the infidel? Why the “*Trustees would not show their books;*” *they were refractory.* For argument sake, admit it to be true—and is this a sufficient justification—is it an excuse for their ruinous course? Is one evil to be sanctified by another? Is wrong to be neutralized by wrong—obstinacy by rebellion? The Discipline prescribed a remedy for the difficulty, but this did not suit their purpose. It was too regular and common-place, and to have applied *it*, might have left the gentlemen out of power. This would have been the ruin of plan, and hope, and prospect. The government of the Church must be remodeled—the Trustees *put out of office* and the *schismatics put in.* “All former modes of management” must be repealed that would hinder such an arrangement. Nothing short of this could be satisfactory.

In view of all their revolutionary measures, the Church suffered patiently—exercised an almost guilty forbearance—adopted every possible expe-

dent short of the surrender of her authority—warned, entreated, advised, but all to no effect. “*Because sentence against their evil works was not executed speedily, therefore their hearts were fully set in them to do evil.*” Every attempt at conciliation was regarded as flowing from a sense of weakness. Forbearance was construed into an acknowledgment of their claims. Meetings unholy in their tendency were kept up—the faction strengthened—the Church rent and torn with strife—the ordinances of God’s house neglected—various attempts made to intimidate the preachers into submission to their views, by glowing predictions of the ruin of the Church if they did not succeed—the claims of the Discipline set at nought—advice spurned; entreaty mocked, and various other evidences of a reckless determination to be Rabbis at all hazards, indicated most clearly the real object of their ever to be regretted combination. Finally, they declare that nothing would satisfy them, but the entire recognition of their constitution and by-laws; they were independent—they intended to be the legislature of the Church; they were “*the Church*” absolute and infallible. Nobody understood the act of incorporation but themselves. The Discipline was a sealed book to all others. They only were wise, and good, and worthy to be entrusted with power. All else were fools, and base. Gentleness and favor could not learn them righteousness. The interposition of an authoritative decision, was but a cobweb in their onward march. The Church could bear no longer. She was compelled to vindicate her Discipline, by their expulsion.—She would have been recreant to herself if she had surrendered her authority. Her interests demanded decisive measures. The time for prompt and energetic action had come. The result has demonstrated, that she acted wisely in the application of the painful, but necessary remedy. Harmony is restored. Order reigns and we trust “*the set time to favor Zion is at hand.*”

Our economy as a church is no secret. It is before the world. “*He that runs may read.*” We deceive no man. It is required of all who enter on probation among us, that they read the Discipline previous to their admission into the fellowship of the Church. The requisitions and sanctions of it are explicit. The schismatics trampled upon the one, and defied the other. As to our administration, we feel that we are sustained, by the facts and necessity of the case. We stand upon the high ground of duty and truth. We fear no scrutiny. Our proceedings have been impartial, fearless, and just. We have not been partisans, nor have we acted hastily. If we have been oppressors—there is a tribunal to which we are amenable. Like Job of old, we ask nothing more than to be “*weighed in an even balance.*”

WM. M. KENNEDY, P. C.

WM. MARTIN.

GEORGE F. PIERCE.

*Charleston, September, 1834.*

*Note.*—We have been informed that if we replied to the pamphlet of the Schismatics and *dared* to contradict, any of their statements—the whole would be established by *oaths*. We have written in view of their being unable to make *any other reply*.—We have a specimen of their affidavits before us. We know what, and why we have written, and fear no consequences.

## APPENDIX.

The schismatics have so commingled their accusations against the Preachers and Trustees, that the vindication of one, necessarily involves the vindication of the other. We feel it unimportant, consequently, to say much in self defence. We appeal from the perverted statements of our accusers, to the facts as they have been stated and explained in the preceding pages. One or two brief remarks will suffice for us.

The Trustees affirm, most positively, that they *never did refuse* to abide by the decision of the Bishops upon the questions submitted to them. In our letter to Bishop Emory, (which has been made an apology for renewed action on the part of the Corporation party) there is not a sentence or word which authorizes the idea, that we were disposed to rebel against the authorities of the Church. We had no opportunity while the Bishop was in the city, to express an opinion concerning the plan set forth in the paper read by him to the Church, as the basis of an adjustment of the then existing difficulties. We would have considered it a favour to have given our views before he left, but we could not, as the paper was read on Sabbath, and he left on Monday morning. Accordingly, we wrote to him, and said, that we could not approve the plan as stated in the paper. We did not say, nor did the Bishop so understand us, that we would not abide the decision. The Bishop's letter to Mr. K. is conclusive proof on this point. He quotes our words, "disapproval of the plan," and then adds, "*if the brethren do not agree to abide by the measures stated in the paper.*" It seems to us, there is a broad and clear difference between the *disapproval* of the paper, and a *refusal* to abide the decision. Even if we did not approve the decision, it does not follow that we must *disobey it*. The truth is, we should have been compelled to abide by it, or have withdrawn from the Church. This the gentlemen know, and yet circulate the absurd statement, that we refused to abide by it. Such a refusal would have been the signal for our expulsion.

The letter of the Treasurer of the Board, is so quoted by the authors of the pamphlet, as to convey the idea, that he and the Trustees had no proper regard to the order and decencies of society, in that they paid no attention to "*the accommodation of gentlemen who occasionally visited the Church.*"—The declaration is unfounded—unauthorized by the facts in the case—and



unsustained by the letter which they have so grossly perverted. It has been throughout the uniform policy of the gentlemen, to put the worse possible construction upon every thing which could be converted into a party instrument. To show the fallacy of the charge, they bring against us on this subject, we would refer to the journal of the Quarterly Conference of the 23d of October, 1829, when, at the suggestion of the *Trustees*, a list of the leaders was made out, and a Committee appointed to prevent the intrusions complained of,—it was proposed that this arrangement be continued from time to time, the appointments being made each quarter until all the leaders had served. (The most of the Trustees are leaders.) *The majority of those chosen belonged to the Corporation party*, so called. Why did they not do their duty? Why roll the burden of their sins upon us? Is this Justice?

It is boldly reported, and confidently believed by some, that the Trustees have refused to show their books? At the third Quarterly Conference of the past year, we brought the Journal of the acts of the Board, and presented it to the Conference. When asked for what purpose it had been brought, we replied, to give *information* to the members, particularly concerning the expenditures in erecting a Parsonage. Mr. Honour, the Secretary, was requested to read it. *He did so.* And now these men come forward and say, the Trustees would not show their books. Why did not these gentlemen incorporate this gross offence—this glaring sin, (as they profess to regard it) in the charges preferred against us? The reason is obvious. The motion which was made for the appointment of a Committee to examine our books, and which was objected to by one of us, and the objection sustained by the President, is exhibited as evidence, that we were conscious of our corruption, and dreaded investigation. The President said that, according to Discipline, the fourth Quarterly Conference would be the proper period for such a motion. The Trustees objected mainly because they had been informed by a friend, upon whom they could rely, *previously* to the sitting of the Conference, that such a *motion* was to be made, and that the intention of it was, *to get and keep possession of the books.* This corresponded so exactly with what we knew to be the wish of the Trustees of the Corporation, (as they style themselves) from the fact that they had once already authoritatively demanded the surrender of the books, that *we believed it.* We still think that the motion was a *party artifice* to accomplish party purposes.

In the financial department of our Church, there are two classes of officers—the Stewards and the Trustees. The first receive all the public—class, and sacramental contributions—the two former are applied to the support of the ministry—the latter exclusively to the poor. The Trustees hold the real estate in trust, for the Church—keep the houses of worship with their premises, and the Parsonage in repair—receive the rent and interment fees. The Stewards and the Trustees are entirely distinct; to each specific duties are assigned. We make these remarks, because the impression has gone abroad, that the Trustees hold the property, and receive, and disburse at pleasure all the funds of the Church. We know our duty and we have tried to perform it. That we have failed to satisfy those who were *determined* not to be satisfied, and who wished to *fill our places, with enlarged powers derived from their independent constitution*—we do not consider at all marvellous. We have labored for the Church long and faith-

fully, without fee or reward except the testimony of a good conscience and of this our enemies cannot deprive us. They have done us great injustice, only to originate a pretext for their schismatic measures. We now dismiss the subject and commit our cause to Him who judgeth righteously.

ABLE McKEE,	} Trustees.
SAM'L. J. WAGNER,	
HENRY MUCKINFUSS,	
SAMUEL SEYLE,	
GEORGE CHRITZBURG,	
GEORGE JUST,	
WILLIAM BIRD,	

*Charleston, Sept. 1834.*





The following, is a reprint of the second pamphlet of the seceders, (called "A Rejoinder to an Exposition of the late schism in the Methodist Episcopal Church in Charleston,") to which the preceding Report, and Documents, have reference.

## A REJOINDER.

At the close of the Exposition made by us in August last, of the causes which led to the secession from the Methodist Episcopal Church in this city, we remarked, that with that exposition the controversy on our part ceased, unless we were compelled to renew it in self-defence. We hoped to have been spared the trouble of doing so; for although we expected that all the arts of sophistry would be put in requisition to *explain away* our statements, we could not believe it possible that men "professing godliness," however suspicious we might be of their *professions*, would be so reckless as publicly to deny the facts themselves. Their having done so however, necessarily compels us again to appear before the public, to make some brief remarks upon the book published by Dr. Capers, Mr. Kennedy, Mr. Martin and Mr. Pierce, and to point out *some* of the most prominent misstatements; to notice them *all* would occupy more of our time than we have to spare to the performance of so onerous a duty, and would swell this publication to such a size, as would tire the patience of the reader. In doing this, we hope to manifest that our religion is "not in word and tongue only," by endeavouring to avoid the example so bountifully set us, of vituperation and abuse.

The first thing we shall notice, is Dr. Capers' denial of having read the paper at the meeting of the corporation of the church, held on the 12th November, 1833, as set forth in our previous publication, page 8.

He observes, "To the best of my recollection, the paper which you say I read, *was not the one I did read*; nor did I read the paper which was read, after the manner related by you. I had two papers of the committee, one the resolution adopted by the corporation party, at their meeting in the school room, on the 29th Oct. and the other a *note from the committee* to myself. The one being a sort of official document of your party, then just beginning to shew itself as a party, I was induced to put among my papers, the other, to my great regret, I did not consider of any future consequence, and did not preserve."

Can any man hope to impose upon an intelligent community by such a "puerile" statement as this? Why was one paper, admitting for the sake of argument that he had received two, more of an "official document" than the other? If he deemed it so important to preserve *one*, why destroy *the other*? Strange indeed, that he who has so carefully "put among his papers," every trifling communication, however unimportant, and which are spread out in such an imposing manner in his publications, should have destroyed *the only one* which could establish his innocence of a grave charge publicly made against him; and made too, at a time when we could not possibly know but that this important document, which was so clearly to convict us of falsehood, was in his possession and would be brought forward against us! But he flatly contradicts himself about this same paper. First, he tells us that one was a "sort of official document of the party;" and he preserved it; but on the very next page he asserts that this same "official document" was so irrelevant to the matter in hand, that he did not read it at the meeting, but chose rather to read the one which was so unimportant that he did not think it worth preserving. But again, why did he not say one word about this second paper when he published his first pamphlet? Turn to page 19 of it as republished, and read, "a few days after this date, the *following paper* was handed me by the committee mentioned in it," and then follows the *identical paper* which we charge him with having read in a perverted manner. Is there a single word said about *any other paper*? and if there had been another, can any person believe for a moment that he would have omitted men-

tioning it: He does not say the committee *enclosed*, but *handed* him the paper. If the committee waited upon him in person, as he admits they did, and handed him the paper containing the proceedings of the meeting, where was the propriety of writing a note? Did they write to explain the object of their call, *deliver their own note personally*, and then having thus introduced themselves, and stated in writing the object of their visit, deliver the other paper? Preposterous! The Doctor is very careful however, not to assert positively that he did not read the paper, but says, "to the best of his recollection!" Is his memory so very treacherous that he cannot with certainty, remember a transaction of such great importance? If so, why not get it refreshed by "a bit from the memory of one, and a bit from another" of his friends, so as to render the matter certain? His communication is dated "Savannah," but as it was published here, and he superintended the publication, we presume his object here *was* to obtain the support of his friends. Were they unwilling to give it?

But we unhesitatingly affirm, on the authority of the committee themselves, that no paper was handed to him, save the one purporting to be the proceedings of the meeting, as published both by Dr. Capers and ourselves. We have asserted that he *did* read the paper published by us, and that he read it in the manner stated. This he denies. Here then we are at issue; who shall determine between us? We have at least this advantage; we are *eight to one*. But we refer to the annexed affidavits in substantiation of the truth of what we say; and we beg leave to premise, (*though we have no wish to enlist the sympathies of the public on our behalf*), that we too have "sons and daughters;" and that our reputations are as dear to us, as Dr. Capers' can be to him; and we will add, that if condemned by the community, in which we have spent nearly all our lives, we cannot run off to "Georgia," or any where else, but must stand and bear the contumely and disgrace which must come upon us if found guilty of intentional falsehood.

#### STATE OF SOUTH-CAROLINA.

Personally appeared before me, W. Laval, Wm. Kirkwood and Oliver B. Hillard, who, being duly sworn, severally depose, and say, that they, as a committee, appointed by a meeting of the male members of the Methodist Episcopal Church, held on the 29th October, 1833, under a resolution requiring a call of the church in its corporate capacity—did call on Dr. Capers at the Parsonage house, and presented him with a certified copy of the resolution, published in the pamphlet by Dr. Capers last year, and referred to in this controversy; that after some conversation on the subject, Dr. Capers requested to be allowed time to communicate with the Presiding Elder, the Rev. Henry Bass, which was readily acceded to by the committee. Deponents further state, that Dr. Capers' last remark to them, on leaving, was, "If you will meet and elect your Trustees, let me beg you to make them responsible to the Quarterly Conference, and not to the church." They further testify, that they did not then, either individually, or as a committee, give any note or other paper to the doctor, *except the Resolution in question*; neither did they previously or subsequently, give, send or write to him any note or paper other than the one already mentioned.

W. LAVAL,  
WILLIAM KIRKWOOD,  
O. B. HILLARD.

Sworn to before me, this 24th Sept. 1834.

WM. ED. HAYNE, Q. U. & Not. Pub.

#### STATE OF SOUTH CAROLINA, } City of Charleston. }

Personally appeared before me, the undersigned persons, who being severally sworn, declare, that the paper read in Trinity Church, on the 12th November, 1833, by Dr. William Capers, was the same paper referred to in the pamphlet published by our committee, as the resolution of the meeting of October 29th, 1833, requiring a meeting of the church in its corporate capacity, and the same as published by Dr. Capers, in his pamphlet dated November 28, 1833; that is to say, the words as read by Dr. Capers from a paper held by him, and which he said was the resolution handed to him by the committee, were verbatim those which were contained in the resolution as stated by the committee, and acknowledged by the doctor in his first pamphlet. Deponents further declare, that Dr. Capers did deny that there was "one word of corporation in the whole paper," that he omitted the reading of the words "in its corporate capacity," at the same time declaring that he "read honestly, and if any one doubted it, he might come and read



for himself." They further testify, that he again read the paper, including the words previously omitted, saying, "I care not what it says, I did not call a corporation meeting." Furthermore, deponents declare, that the statements as set forth in our pamphlet, touching the transactions of the meeting of the 12th November, 1834, are substantially true, and to the best of our beliefs specifically so.

OLIVER B. HILLARD,  
JOHN BROWN,  
W. S. WALKER,  
W. W. GODFREY,  
JOHN T. SYME,  
EDWARD M. MOOD,  
WILLIAM KIRKWOOD,  
JOHN KINGMAN,  
F. A. BECKMANN,  
J. LAVAL, Jr.  
SAMUEL NORTON,

THOMAS A. HAYDEN,  
CHARLES W. HURST,  
W. LAVAL,  
J. H. HONOUR,  
GEORGE M. KEILS,  
J. F. STIENMEYER,  
JOSEPH A. HINES,  
HENRY W. SMITH,  
C. L. HAPPOLODT,  
THOMAS HONOUR.\*

*The above affidavit has been sworn to before me, this 24th Sept. 1834.*

THOMAS MARTIN, Q. U. [L. s.]

The next misstatement which we shall notice, is one that is repeated several times through the book, viz: that we were always in a *minority of one third of the male members*. In a note on page 13 it is said, "the whole number," (of the corporation party) "was under fifty persons;" and "at that time there were one hundred and forty five male members belonging to the church." "The list of names;" we are told "may be seen by any one at the Methodist Parsonage, corner of Boundary and Pitt streets, Charleston, the authors of the pamphlet excepted." And why except them? because they are "sufficiently informed." True: they are sufficiently informed to detect any imposition which may be attempted, by shewing the names of persons who, either never were members, or who have died, resigned, or been expelled years since.

It is not a great while ago, that Dr. Capers charged a preacher in the annual conference, with having returned to the conference the names of persons as members of the church in Charleston, who were dead, or had removed ten years previously. Have the proper corrections ever been made on the book? But if we were always a minority of "one third of the male members," why so fearful at all times, to submit a question to the decision of the members? It will not do, gentlemen, your bare assertions are insufficient; we want *proof*. The best evidence we can give, of our number, is that *sixty two* (not forty five,) male members have seceded from the church; and now we challenge you in the face of this community, to publish the names of (we will not say one hundred twenty four, which number you ought to have to shew that we are a minority of one third) but of *sixty* male members remaining in the church. No equivocation if you please; come out openly; your refusal to do so, will be construed into something worse than a "rhetorical flourish."†

On page 16 is the following. "It was a principal object with us to induce them (the corporation party) to pass the adjourned meeting of December 2, without going further toward a revolutionary organization. Brother Kennedy, whose interference at my invitation seemed to be well taken, applied himself earnestly towards this object, and on Saturday evening, November 30, he informed me that the leading members of the party, had agreed to suspend proceedings, provided, we would call a meeting of the male members of the church, to adopt measures for the settlement of the question," &c. "It was understood that they might come together on the evening of the 2d, according to their previous adjournment; but they pledged themselves to brother Kennedy, to do nothing on the subjects in dispute." We ask, who pledged themselves? *Not us* certainly, nor any other person that ever we heard of before. We hope Mr. Kennedy did not make this statement; if he did, we would respectfully ask these Reverend gentlemen, if either

\* Many whose names are not subscribed to this affidavit, are withheld in consequence of their not having been present during the whole of the proceedings. We presume the truth of the statement will not be denied by the "godly" men who were present.

† Since writing the above, we have fully ascertained that the invitation to see the "list of names" of the "one hundred and forty five male members," is an empty bravado, intended for effect. Several gentlemen, not "authors of the pamphlet," have called at the "Methodist Parsonage, corner of Pitt and Boundary streets," for that purpose, and were told that the church books were private, and not subject to the inspection of everybody!!!



of them ever preached from a text which may be found in Exodus xx. 16. And again on page 17, it is said, "Brother Kennedy re-affirmed in presence of them all what they had promised, as he had informed me from them, *and no man denied it.*" Why will men be so disengenuous? Mr. Kennedy re-affirmed *no such thing*; but when repeatedly urged by Dr. Capers to speak, he made some remarks which were deemed incorrect, and as soon as he finished, Mr. Kirkwood arose to put him right, when the Reverend Doctor took his hat and *walked out of the church while the gentleman was speaking.*

"On Sunday the 8th December, while my mind was in great agony," &c. page 20. Perhaps we can give a better reason for this "great agony," than the one assigned by the doctor. A meeting of the male members of the church in Columbia, was held a few days previous to this date, on the subject of our church difficulties, which was attended by members of the Legislature from various parts of the State, who were members of the church, (that body then being in session,) and some resolutions passed not very grateful to the doctor's feelings. These resolutions were forwarded to him, *sealed*, in a letter from the chairman of the meeting, requesting that the paper might be opened and read *only at a meeting of the members.* We have incontestible evidence, that this document was given to Doctor Capers on this same "Sunday, the 8th December;" but it *never was read to the members*; nor did we ever hear of it *through him.* May not the reading of this document have produced the "agony?" But we have introduced this paragraph to remark upon some of its misstatements. Speaking of the meeting at Mr. Honour's house, he says, his "proposition was acceded to, and the paper being signed, the citations were withdrawn;" leaving the natural inference that the paper was signed in his presence, and the citations withdrawn that night; but such was not the fact. The members positively refused to sign the paper, and Dr. Capers left the room without a single signature being affixed to it; observing as he went out in an apparent "agony," "Brethren you may not care about being expelled from the church, but I do; and *I cannot, and will not expel you;*" and his making this remark, together with the feelings manifested by him, were the only reasons why the members signed it at all, one of them observing, "Let us sign it, for if we refuse any longer, it will kill Brother Capers." He then followed the doctor, and informed him that the paper would be signed. The doctor immediately returned to the house, and then made the voluntary promises mentioned in our former pamphlet, and which we repeat, *he never fulfilled!* He then left the house. The next morning the citations were withdrawn, but the paper was not delivered to him until the Tuesday following. There is no "deficiency of memory," no "morbid imagination," but the plain sober truth respecting these promises; and when "Mr. Knight, Mr. Kingman and Mr. Honour, called at the Parsonage," they announced themselves as a *committee*, though he pretends not to know in what capacity they called, and told him very distinctly, that they were sent to request the return of the paper signed at Mr. Honour's house, and gave *as a reason*, that he had failed to fulfil his promise, (oath if he pleases.) The statement on pages 20, 21, about his entreating us to spare ourselves, our wives and children; and the reply to Mr. Godfrey's question, that the church could not connive at what we had done, reads very prettily, and is well calculated for effect, but unfortunately, it is nothing but a "rhetorical flourish;" no such words were ever used. The paper was signed purely from "kindness to the feelings of the ministry," and we also "appeal to the evidence furnished on the face of the original document, to prove" that such was the fact. He did entreat us to *spare him*, and put it in his power to undo what he had done; that is to withdraw the citations; and in confirmation of this, he stated to several of the signers the next morning, that he had received a letter from Mr. Kennedy, *urging him not to bring us to trial.* Will he publish this letter?

In the preface to the book it is stated (and the initials of Dr. Capers and Mr. Kennedy are affixed to it) that "near the close of the month of November last, the minister then in charge deemed it proper to lay before the members of the church, a succinct account of the rise and progress of these difficulties in the church up to that time. This account, which was furnished to the members generally, was never *contradicted in any of its statements*; but, as far as we have understood, was admitted on all hands to be *faithful in its facts.*" And again on page 9, "*None of its statements were contradicted* at that time, nor subsequently to my knowledge; on the contrary, I understood from various quarters, up to the time of my leaving Charleston, that you all admitted it to be a *faithful account* of the transactions therein set forth." This we positively affirm to be untrue; instead of its being *admitted on all hands to be faithful in its facts*, we constantly asserted that many of the statements were incorrect; and we said so in the plainest and most unequivocal manner to Mr. Kennedy, when here on Dr. Ca-

pers' invitation in November last. Will he deny it? And do not these Reverend gentlemen know that a *reply to the pamphlet was in preparation*, and nearly ready for the press, and its publication prevented only in consequence of the arrangement which took place at the meeting held at Mr. Honour's house on the evening of the 8th December!

On page 10 is the following:—"Some time on Monday, the 25th October, I was told by an old and respectable member of the church, that he had reason to apprehend the young men's prayer meeting in Trinity School Room on Tuesday evenings had been turned into a sort of caucus meeting, where certain revolutionary measures were agitated." That such "caucus meetings" were held, we give the most unqualified contradiction, the *apprehensions* of the "old and respectable member," to the contrary notwithstanding. The first meeting ever held in Trinity School Room, was on the evening of the 29th October, at which Dr. Capers was present. It is perfectly well known that all our meetings were held with open doors; and on every occasion some of Dr. Capers' friends were either at the door or windows; and so devoid of common decency were these persons, that when gentlemen finished speaking, they would *hiss* or *clap their hands* as if in a Theatre. Strange indeed, that "revolutionary measures" should be "agitated" in a *public building with open doors*.

With regard to what is said on pages 6 and 7, respecting our reasons for not impeaching Dr. Capers at the Annual Conference, we shall only say this much: If the doctor is in earnest in his expressions of doubt respecting our statement, we refer him to two of his own Bishops,—Andrew and Emory. Ask them what was said at the first conference, which was held with the "Schismatics," (a committee of nine) and why they urged his presence as they did; they may bring to his recollection the reason why he so pertinaciously refused to go into the room, although Bishop Andrew, at the request of Bishop Emory, went out and urged his attendance.

In a note on page 10, Dr. Capers remarks—"It is a pity that those who seek so hard to justify themselves, should make matter for fresh objections; perhaps it is a pity to object to them, but justice obliges us to notice a particularly glaring impropriety in giving *part* for the *whole*, of the resolutions passed by the Board (of Trustees;)" and then follows a resolution of the Trustees notifying the committee where the keys of the churches might be found, if they should "think proper to have the alterations made." It is a "pity" that Dr. Capers had not read over his first pamphlet, before he wrote this note; he would have saved himself from the charge of gross inconsistency. Does he not know that this resolution of the Trustees was a mere feint? What authority had the committee to make alterations in the churches? Had the Quarterly Conference appointed *them* to have the work done? The reader will please refer to the doctor's letter to the committee, in his republished pamphlet page 11, and he will find the following. "You seem to consider this (the object of your appointment,) as having been that you, in the name of the Quarterly Conference, should effect the change of the sittings in the churches; but *such was not the object of the Quarterly Conference.*" "*Any change appertaining to the buildings, was appropriate to the functions of the Board of Trustees.*" "You were appointed for the purpose of formally communicating to the Trustees, the request of the Conference, respecting the sittings for free coloured people, and for the purpose of obviating the difficulty, which it had been suggested might arise, from the Trustees not having money in hand to defray the expense of the contemplated change." "The duties appropriate to your appointment, farther than representing the wish of the Conference to the Board of Trustees, as above stated, were wholly contingent, and consisted in this, that *in case the Trustees should be unable to furnish money for the work, you were to raise it for them by subscription.* The resolution under which you were appointed, proves explicitly that *no other duties were assigned you.*"

With regard to what Dr. Capers chooses to term our "offences towards the church;" "forming factions in the church;" "getting our party ready for action;" "abusing the charity of the preachers" &c. &c. &c. we let pass for just as much as they are worth. Enough has been said to prove most incontestibly to every unprejudiced mind, that our former statements are facts; and that we have been most shamefully vilified and misrepresented. We are perfectly satisfied that the "tie that has bound between us" should be severed. We rejoice to know that there is "One who judges," and cordially unite with Dr. Capers in this one thing, to commit our cause into His hands.



## REJOINDER CONTINUED.

In our reply to Dr. Capers, we have necessarily introduced several parts of the "Exposition continued;" a production from the *fanciful* pen of Mr. George F. Pierce, designed for effect, and supported by the fostering hands of Messrs. Kennedy and Martin. We will now particularly direct our attention to the "continuation" of the "narrative," (although the suicidal character of the new work is manifest to our view) and for truth sake, shew that the Scriptures *are true*, although men may be fallible, that indeed "all are not Israel, who are of Israel." The necessity of this remark is painful, and although the force of that exclamation, "O that mine enemy would write a book," has never before been presented to us in such glowing colours, as it does in this instance, yet we profess (if "*Schismatics*" can be believed) not to rejoice that such an evil has come upon our enemies. We repeat it, we believe the book works its own destruction; but while its sponsors

With Parthian art, shoot arrows as they fly,  
Intent on killing, though themselves should die,

we feel it a duty we owe to truth, to society and to our friends, again to buckle on our armour, and while our chief efforts shall be of a defensive character, we will be ready for offensive measures, when, and we trust only when, the necessity of the case shall demand it.

The Reverend gentlemen commence with remarks on the proceedings of the Quarterly Conference, in reference to the motion for an examination of the books of the Trustees; this will be treated of in its proper place, (and we trust satisfactorily so) in our notice of the "Appendix," signed by the Trustees, to which we ask the serious attention of the reader.

The next subject which they bring into view, is one to which we also invite the particular notice of our readers; it is one on which the right or wrong, the *truth* or *fallacy* of the statements on both sides depend; one which, when rightly understood, will develop the true character of the whole controversy, according to our humble opinion, and prove incontestibly, that a book of a hundred and more pages, has been published more with a view of concealing facts, by the multifarious character of extraneous matter which has been thrust into it, than with any rightful expectation of acquittal, in the judgment of a discerning, and impartial public. We allude to the paper submitted by the Bishop, to the church (page 31 Exposition continued.)

In order to aid in a proper understanding of the case, it will be well perhaps to present a brief synopsis of the rise and progress of the difficulties in the church, up to the time when this paper was *drawn* and *submitted by the Bishop*, and which led to the resolution contained in it. The outlines are these—The mulattoes, or a certain set of them, had encroached on the privileges of the white members; their arrogance was rebuked by thrusting them from the seats they occupied. Dr. Capers, who had advised the measure, and suggested the mode of doing it (by a call of the Guard) rebuked the brethren for executing it; the matter was referred to the Quarterly Conference; the Conference adopted a resolution, supported by the Doctor and the Presiding Elder, directing the Trustees to make such alterations as would prevent similar outrages in future. The committee appointed by the Conference requested a call of the Board of Trustees; the call was made; the committee attended, and were told there was no quorum—one more was necessary—one more could have attended (Mr. S. J. Wagner,) if he had employed the time in going to the meeting, which he occupied in writing a long letter explanatory of his objections to enforce the resolutions of the Conference, the chief of which was the loss of peace which the Church would sustain, if the mulattoes were offended; the objection was potent; the Committee were told by Dr. Capers, that he would converse with the mulatto chiefs, Holloway, Clark and others, on the subject; if they agreed, *well*—if not, nothing ought to be done. Holloway, (a coloured man) called on him, remonstrated against the acts of the Conference, and threatened to leave the church if the alterations were made: nothing was done—the members sought redress, and found it could only be obtained through the exercise of their chartered rights; they resorted to the act of incorporation; were resisted by the Doctor and Trustees; cited to trial for "disobedience



to the order and discipline of the church;" refused a trial before the society; wheedled into the signing a paper by tears and solicitations, which effected a suspension of further proceedings until the arrival of the Bishop in the city. Previous to this, however, the party of the Doctor and old Trustees, busily employed themselves in defaming the corporators, (so called); the Parsonage had become a "School for scandal;" "godly men and women," were continually pouring surmises and reports into the ears of the preachers; Dr. Capers himself declared to one of the committee, that scarcely an hour passed, but some one carried him intelligence of evil intentions against *himself*; to one of his informers, he himself gave the cognomen of "*termagant*;" the church tottered; at this juncture the Bishop arrived, and entering *by our request* into an investigation of the troubles in the church, held frequent consultations with both parties, or their representatives, separately, and finally proposed, what appeared to him a sure basis for the peaceful adjustment of every difficulty. We believed he was honest; we have never doubted it; we professed to desire nothing that the discipline, *fairly* and *equitably* administered, could condemn; we were honest in *our* professions, and in proof of being so, agreed solemnly to abide the decision of the Bishops on the matters in question, be that decision *what it would*: we had previously to this, put into the hands of the Bishop, such evidence of what our intentions were, with such proof of the extent to which our claims under the act of incorporation would be carried, that he was not only satisfied, but positively, and in the presence of more than one, said (in reply to a direct question from one of the committee whether the proceedings already had, or which were proposed to be had under the organization of the 12th November, and 2d December, 1833, were a violation of the discipline) "Brethren, I perceive a *great difficulty* in the church here, but it is *altogether* with the members; if *either* party would *yield* the *difficulty* would *vanish*." The proof of this is within the reach of the gentlemen; we give it fearless of contradiction; it is the language of Dr. John Emory, a *Bishop of the Methodist Episcopal Church*; a man whom we believe to be above the little artifices practiced by some who occupy a less elevated station. While on this subject, we will mention another declaration of the Bishop, lest we should omit it hereafter; we think it essential, because we have heard from some who have read the pamphlet of the gentlemen, that it appeared to them it was contrary to methodism to have churches incorporated; it was this—Mr. A——n, a gentleman of the Bar, who was present at one of our interviews, by the request of the Bishop, enquired if it was contrary to the discipline of the Methodist Episcopal Church, or if it contravened any rule, or subverted any part of their economy, to admit of incorporations in their churches? The Bishop's answer was emphatically, "No, we have churches incorporated in various parts of the country." The evidences in support of this, are Messrs. W. Laval and J. H. Honour, and J. A——n, H. B——y, Esquires, Attorneys at Law, of the one part; and Bishop Emory, Henry Bass, P. E. and W. M. Kennedy, preacher in charge, on the other part.\* If further proof be necessary on this point, we offer one whose testimony will be conclusive with the sponsors of the "Exposition continued," at least. We call on Dr. Capers. In page 13, line 10, of the "Exposition," he says, "a meeting of the male members, as a corporation, we were decided not to call, on *purely legal grounds*." And again in a note on same page, he says, "If it be asked, why I called a meeting of the *corporation* some six or seven years ago, if its existence was so doubtful, my answer is, I am not a lawyer, and was not informed on a legal question, till I got legal advice." A full, clear, and undeniable admission, that the discipline did not suffer violence by incorporations. "But the charter was void;" so say Messrs. Smith and Grimke; doctors will differ. Pray, gentlemen, did either or both of you ever beguile a tedious moment in looking over the second volume of Kent's Commentaries, title corporations, p. 251, 252? The evidence there makes hard against your *ex parte* statement.

The discipline then *does not* restrict corporation in its churches. So says Bishop Emory; so says Dr. Capers; so writes Dr. Bangs; so the General Conference determined; (ALL METHODISTS;) so say the facts existing in various States and Territories, known and affirmed by gentlemen of this city and others, visitors.

Having established this point, which the disingenuousness of the gentlemen alone has made doubtful to a few, we proceed to examine the second point in the case; which in our view is this: Were the acts of the "Schismatics" "palpable violations of the dis-

\* Justice to Bishop Emory, who had said that to be useful, he must avoid becoming a partisan, demands of us the acknowledgement, that he carefully avoided any departure from this rule in his conference with us, as far as was practicable, considering the questions which were propounded to him from time to time.

cipline?" The Reverend gentlemen affirm they were; and after an exordium of vulgar abuse, and vilifying epithets, discreditable to *gentlemen*, and much more *Ecclesiastics*; after borrowing from the kennels all the slang terms peculiar to lowness of breeding, and pouring them in unmeasured wrath upon our heads; after denouncing us, (some of whom have more than twice told the years which *two* of them have seen) as "Schismatics," "adepts in cunning;" "practising chicanery;" "unjust;" "gladiators;" "culprits;" &c. &c. they gravely produce the following charge and specifications in support of the case so modestly presented: viz.

"Charge. Disobedience to the order and discipline of the church.

Specification 1st. Taking a part in a meeting, calling itself the church in its corporate capacity, and which assumes the right to do away at pleasure the order and modes of management prescribed by the discipline, to remove from office the Trustees; to fill their places, change their responsibility, &c.

Specification 2d. Receiving appointment as Trustees under the assumed authority of said meeting, thus organizing a Board for the transaction of the business of the church, in opposition to the Board appointed under, and acknowledged by the discipline.

Specification 3d. After a written avowal of your determination, not to perform any acts that would be a palpable violation of the discipline, and after having received from the *Preacher* in charge a *decision*, declaring the course you have adopted, to be a *palpable* violation of discipline, you have gone to law with the *Trustees*, by levying on the property of one of their tenants, thus giving evidence of a determination to pursue your own course, in defiance of the *constituted authority of the church*.

WM. M. KENNEDY,  
WM. MARTIN,  
G. F. PIERCE.

*Methodist Parsonage, July 28, 1831.*

After this unaccountable discrepancy between their words and actions, their assertions, pledges, appeals, and abuse; and the matters set forth in their charge and specifications, amounting at most to the sin of denying *infallibility* in Mr. Kennedy, (which we will show we were right in doing) the gentlemen, instead of pursuing the subject, by adducing the proof necessary to substantiate their charge, indulge themselves in a mirthful digression: Their favorite pastime of *abuse* is taken up, and we are charged with insidious attempts to defeat the *church* trial, by changing the day of trial before the Magistrate's court, from Wednesday to Tuesday, (see page 46 of their book.) Fie, gentlemen! such sportiveness is unbecoming your profession, besides, it is hazardous; you have ventured on dangerous ground; your play-fellows have unwittingly tumbled you into the very pit which they dug for you to thrust us in. *Changed the day of trial!* Yes, we acknowledge the fact; we *did* change the day of trial in one sense; not as "an insidious attempt to defeat the church trial," but as an open expression of our indignation at the insidious attempts *you* made, to defeat the Court trial. Wednesday was *not* the day first appointed, but *Tuesday*; and as it was deemed important that we should be put out of the church *before* the trial could take place, Mr. Abel M'Kee and Mr. Samuel J. Wagner, (two Trustees) waited on their Attorney, and persuaded him to procure the consent of our counsel, to have the trial postponed till Wednesday: and he, not suspecting the device, yielded to the solicitation, and authorised the postponement, *when we immediately received our citations for TUESDAY*. One of our committee calling on our counsel to state the attempt which had been made to interrupt our attendance at the court, learned for the first time, what had been done; we then insisted, that the day first named by the Magistrate, should be the day for the trial; and to prevent the preachers from meeting and thrusting us out of the church, for non-attendance at the Parsonage, (as we had good reason to suppose they would) we had them cited to attend the Court on Tuesday. Intent however, on their purpose, they instructed their Attorney, to arrest the trial, which was effected by a legal process, that took the case from the Magistrate's court, into a Superior Court, which has *not yet met*. This is the manner in which we were "foiled," as the Reverend gentlemen assert we were: we prefer it much to the triumph they obtained, a triumph somewhat tarnished by the loss of reputation, for the Magistrate emphatically declared from the Bench, that the *arrest* of proceedings in his court, was effected by a "*breach of faith on the part of the defendant*." *Quere.—Who are the Defendants now?* (See page 47, lines 3 to 10, of "Exposition continued.")

With a consistency equal to that just noticed, the gentlemen have hopped, skipped and jumped from page 31 of their book, to the 60th, backwards and forwards, like little wanton boys who play unmindful of the task before them; they first try to establish their right by *promising* to do so, then make the attempt; discover that it is onerous and perplexing; cavil at words because the signification dont suit their views; are filled with ire; suf-



fer passion to usurp the place of reason, wound religion, drag young and old before their potential bar, and doom them all to woe remediless. (Forgive us our trespasses, as we forgive them that trespass against us.)

The next gambols of the gentlemen, are to be found on page 53 of their "Omnium Gatherum;" the versatility of their genius is there admirably displayed, and the facile manner in which they change

"From grave to gay, from lively to severe"

is happily illustrative of *well trained minds*. The little discrepancies which are discoverable occasionally between the grave rebukes, and the listless practice of like offences, is but the sportiveness of exuberant imagination. The exhibition of the note or "letter" to the "woman," "a widow," is also ingeniously introduced to heighten the illusion, and continue the variation of "lights and shadows." (The writer of that letter, takes this opportunity to say, that in a moment of anxious solicitation by a friend, he yielded his own judgment, and did that which has been to him from the moment after he sent it, to the present time, a cause of deep and sincere regret; it was following a bad precedent.) The *adroit* manner in which they evade the motive for introducing the letter in the book, shows them to be gentlemen of considerable *tact*, and deep penetration. The request "to be let alone," is decyphered by them to mean, *not to be abused*: that would indeed be hoping against hope; it would have been asking a rest, which "*hope, when bidding us be of good courage,*" never promised; and which "*fancy in the splendour of its brightness, dazzling us with our gilded chains,*" never once cheered us with the expectation of obtaining. The gentlemen do themselves and their friends great injustice, in supposing that we would suspect them for a moment, of being idle, whilst a reformed church was rising full in their view. The history of reform in Baltimore, and that in Georgia and Alabama, &c. satisfied us fully on that point. We have some of the accounts in our possession, and the recital of *one* occurrence, in Baltimore particularly, will speak more on this occasion, than all we have written: we reserve it with other matter for future use. Our meaning was expressed in very simple language; it suited the humbleness of our views; we only asked in behalf of those who instructed us to do so, (we had no hope of such favours for ourselves) not to be flattered by the *gilded* prospect of being again allowed to go in and out of the temple with the "*godly men and women*" who had been so miraculously rescued by the timely "sifting of the wheat from the chaff." But it was an incident; and however incidental, whether relevant to their justification or not, it was necessary with a great many other incidents of equal irrelevancy, to make up a book; and a book was necessary, as well to show their skill in manufactures, as to inform the public, that the good old times had returned, when Preachers were once more released from the vulgar obligation of practicing their own precepts. We may be wrong in this conjecture; if so, we apologise by charging our error upon that false system of education which taught us to trace effects to their cause (if practicable) and if not, to judge of causes by their effects.

After a digression which in our ignorance we would pronounce unpardonable, if we were not restricted in our judgment by the high authority of Messrs. Kennedy, Martin and Pierce, that "*like begets like,*" [which according to the new dictionary of the young *Ananensis* of Messrs. Kennedy and Martin, means, "that sin is sinless because sinners set the example;"] we return to the subject, and again enquire, whether the acts of the "Schismatics," were *palpable violations of the discipline* or not. In our examination of this subject, we must be excused for not following the gentlemen in their favourite walks of *fancy*; we are dull presers, and prefer an *honest fact* to a *whole book of gilded fictions*. What then are the facts? The converse, we say, of all that is spread throughout the whole of the "Exposition," and its spurious offspring the "Exposition continued." Bold as this assertion may seem, we venture the success of our cause on the proofs which we shall adduce in support of it. In the first place, the book charges us from the commencement to the termination, with being "Schismatics." *We deny it*. According to Walker, a Schismatic is one "who *separates himself* from the true church;" now we either *did not* separate ourselves from the church, or the Reverend gentlemen have been very *poetic* in their prose; they have delighted themselves in repeatedly affirming that we were "*expelled,*" and that those who resigned only escaped a *similar fate* by their early withdrawal. The Rev. John Wesley defines a Schism in the church to be "the want of a tender care for each other;" we deny being of that class, and ask the gentlemen to judge us themselves, he that is least sinful among them all in this particular casting the first stone. As the gentlemen one and all, evince such satisfaction in branding us a hundred times over with the appellation of Schismatics, they



must not be offended if we prove that the honour of being such, belongs exclusively to themselves, and their "godly" adherents; we have nearly proved it already, but will offer one more view of the subject. We go to the root of the matter. Perhaps the gentlemen know that the word is derived from the Greek—if so, they know that it means a "rent, a cleft, a fissure;" now it is only necessary to determine what, or who the power is, or was, that caused the cleft, and made the rent or fissure, to enable them to make the right application. (Vide causes which led to action under the charter, and mock trials.)

Once more—The celebrated Dr. Campbell is of opinion, that Schism, in the Scripture sense, often means that alienation of affection between brethren, which violates the internal union subsisting in the hearts of christians. *Judge ye yourselves* in this matter; do it *righteously*, and we are content. But they say we were guilty of *palpable violations of the discipline*; and because we affirmed that we were not, and could give a better reason for the denial than their own logic—that it is so, *because it is so*, they met us with the *argumentum ad hominum*, that we were Schismatics because they said we were; and in confirmation of their belief, and godly abhorrence of our heresy, emptied their Pandora's box of vile abuse full on our devoted heads.

In the second place, the book charges us with being all that is vile, abominable, and offensive, in the sight of heaven and men. One hundred and seventy (170) immortal souls, some of whom have been members of the Methodist Episcopal Church, longer than two of the denunciators have been in existence, and others twice their seniors in years, stand charged at the merciless bar of these three *Preachers*, with offences which, if true, must exclude them forever from the kingdom of grace and glory, (a heavy judgment from men who teach others not to judge lest they be judged.) "Oh shame, where is thy blush!" The evidence produced by these gentlemen, in support of the allegations which they make against these "reckless" beings, is—first, the assertions which *they* make of their *being so*. Secondly, they are so, because we have complained of their *just* administration of the discipline. Thirdly, they are so, because "*it was worthy of remark, that they had never known a member of the Methodist Episcopal Church who walked with God, and lived above censure, that found fault with the economy of the church!*" Fourthly, they must be so, because of "*personal irregularities,*" damning heresies, evidenced by our claiming *under the discipline*, the right given in the act of incorporation to elect the Trustees *by a majority of the male members of the church*. And lastly, if all the foregoing prove insufficient, it *shall* be so, because we *dared* to question the infallibility of Mr. Kennedy's decision on a point of discipline, which Bishop Emory, after consulting with Bishop Andrew, declined adjudicating without a consultation with a majority of the Bishops of the church (six in number.) From the gentlemen's own showing, (we appeal to their own book) it is conclusive that our offences, first and last, consisted even in their own view, in persisting to act under the charter incorporating the church. For proof of this, see letter of admonition, page 44, and charges drawn by themselves, pages 45 and 46 of "Exposition continued." It is now our intention, as well as duty, to prove incontestibly, that we are guiltless of any offence against the discipline of the Methodist Episcopal Church; unless the sin of questioning the correctness of the decision made by Mr. Kennedy, on a strictly controverted point, be an offence against it; and that it was not a "vapourous bravado," which made us affirm, that we had high authority for saying we were right, and that we were also in the majority. The evidence which we shall adduce, to support these statements, will be both positive and circumstantial; the admission of one, or rejection of the other, will involve the gentlemen in an awkward dilemma; but they have our hearty consent to lay hold on either horn they please.

1. We are not guilty of "disobedience to the order and discipline of the church," in the first place, because the discipline does not restrict the members of the church from the performance of any one single act which has been specified against us; the gentlemen have furnished no proof to the contrary of this: *we know of none*, and in the absence of proof the charge falls.

2. We are not guilty of the charge in the second place, because the discipline positively does provide for the contingency under which we acted, in a clause introduced at the *General Conference* by Dr. Capers, fixing the responsibility of the Trustees, occasioned by a collision he had with them, and amended by Dr. Bangs of New-York, expressly to meet the contingency, of *incorporated churches*, (the New-York churches generally being incorporated.)

3. We are not guilty of the charge in the third place, because the church *is* incorpora-

ted: and we would respectfully ask Messrs. Smith and Grimke, if they ever heard of a corporate action, under an *unlimited, unrestricted and unconditional* charter, being invalid (if within the limits of the act) unless, or until, some high judicial tribunal, at the instance, or in the name of the power granting the franchise, had adjudicated it to be so?

4. We are not guilty of the charge in the fourth place, because the allegation is not made for acting under a *doubtful* charter, but of "disobedience to the order and discipline of the church;" and the church, we are told, consists of preachers, exhorters, official and lay members, (so say Dr. Capers, Mr. Kennedy, Mr. Martin and Mr. Pierce,) and they have *never told us* that our acts were a disobedience of their orders, or of the discipline; (if incorrect, we invite the proof in contradiction.)

5. We are not guilty of the charge in the fifth place, because Bishop Emory, who was bound by a solemn oath, (readministered at the time of his installation) to preserve and enforce the discipline, said that corporations were not contrary to "the order and discipline of the church;" and that the acts which we had done, and proposed doing, under the showing of our by-laws, &c., were not contrary to the discipline; and that they would cease to be a cause of contention in the church, if the old Trustees would *cease their opposition*.

We leave the reader to determine for himself, on the sufficiency of the proofs adduced in support of our plea of "not guilty to the charge." The specifications which follow, are so dependent on the *charge*, that the failure of one, almost necessarily involves the destruction of the others. We will, however, devote a few moments to the consideration of them.

The first alleges, that we "took a part in a meeting calling itself the church in its corporate capacity; and which assumes the right to do away at pleasure, the order and modes of management, prescribed by the discipline, to remove from office the Trustees, to fill their places, change their responsibility," &c. We admit that we did take part in the meeting, which not only *called* itself the church in its corporate capacity, but which was *ipso facto* the corporation itself; convened in a legal way, and transacting its business according to law, and the usage of all corporations; assuming nothing but what the law guaranteed, and what the discipline provides for; asserted its rights, and maintained its dignity, even by rebuking and putting down the ungentle attempt of one who, until then, had arrogated to *himself* the right of uncontrolled rule over the church.

The second specification charges us with "receiving appointment as Trustees under the assumed authority of said meeting; thus organizing a board for the transaction of the business of the church, in opposition to the board appointed under, and acknowledged by the discipline."

We admit that we did receive appointment under the *corporation*; not at the "same meeting;" nor from any assumed authority, nor in opposition to any board; but at a subsequent meeting, by the *rightful* authority, and only to fill vacancies occasioned by the contumacy of those who refused to acknowledge the right of action by the corporation, and to receive appointment under it.

The third and last specification charges "a palpable violation of discipline on us, in going to law with the Trustees by levying on the property of one of their tenants," and this "after having received from the preacher in charge a *decision*, declaring the course we had adopted, to be a palpable violation of the discipline, contrary to a written avowal of our determination not to perform any acts that would be such; thus giving evidence to pursue our own course in defiance of the constituted authorities of the church."

We deny positively ever having gone to law with the Trustees of the *church*; the church was incorporated; the corporation had appointed *us* its Trustees, in lieu of the former refractory ones, and had directed us to manage its temporal matters; (see by-laws of the corporation, and Dr. Capers' first pamphlet.) We levied on one of the tenants of the corporation; the property he held, was bequeathed to the church in its corporate name. Not one word about the "*Trustees of the Methodist Episcopal Church, and to their successors in office, in trust for the church*," as the gentlemen have so "*recklessly*" asserted in page 47 of their book, is to be found in the whole will; and we *know* that they examined the will for themselves, and took extracts from it before their book was written; [Mr. Kennedy certainly did so.] And even if it had been, as they so palpably misstate it, we were certainly their legal successors. We deny having committed any palpable violation of the discipline in this matter, even if the old Trustees were officers of the Quarterly Conference.

The gentlemen in this matter, as in several others, suffered prudence to be beguiled by



intemperate zeal, "and reckoned without their host." The church either is incorporated, or it is *not*. We give them the choice. If it is incorporated, we were the only persons that could manage that piece of property, [with two other lots similarly situated,] because it was demised to the church by its *corporate name*. No person or persons, officer or officers, trustees or agents, were mentioned in, or authorised by the will to *hold in trust* for the church. As a corporation, it had the right and the power to take the management of property conveyed to it as such, into its own hands: it did so, and we were appointed the managers of it.

If the church is *not* incorporated, then the old Trustees, with the sanction of the preachers, have arrogated to themselves the power of holding what rightly belongs to another; not only *holding unlawfully*, but *withholding* the lawful rights of those who alone are entitled to it. If the church is *not incorporated*, as Messrs. Smith, Grimke, Capers, Kennedy, Martin and Pierce affirm, the property not having been secured to Trustees in trust for it, necessarily reverts to the heirs of the testator; and as it is known that there are none, it must be escheated, according the statute of the State, and pass into the hands of the Commissioners of the Orphan House, for the benefit of that institution.

We deny "acting in defiance of the constituted authority of the church." The church is either the *preacher* or the discipline, or the congregated body of preachers, exhorters, official and lay members together. The preacher *will not say* that *he* is the church; the discipline, powerful as it is in arming the preacher with authority to do as he pleases, neither claims to be the church, or affects to be offended by the existence, or exercise of chartered rights in the church; and the preachers, exhorters, official and lay members united, have never reproved us; and as we *always outvoted them two to one*, we had good reason for believing, if we were not the "constituted authorities," that our opponents had less claim certainly, to arrogate the title for themselves.

Having disposed of the first and second points contained in the book, as far as the mixed character of the production will admit understanding it, we proceed to notice those parts on which the gentlemen affect to build their chief hope of justification: in pursuing this part of the subject, we profess to consider it one of *our* strong points, and propose by its aid, to lift the cover from the gentlemen's hotbed, to expose their fancy works, and show that their rhetorical flowerets, like most precocious buddings, only flourish in feculent soils and heated atmospheres. With hardihood equalled only by a strongly marked attachment for fiction, the gentlemen have loosened the reins of discretion, galloped over the field of piety, heralded their disregard for the precepts of religion, emptied their full quivers of abusive missiles; reveled in the joy of their fancied destructions; gazed with delight on the ruin they had sought, and filled to excess with their "chivalrous" deeds, fell sweetly to sleep "*under the power of song.*"

Leaving them for a while to the entertainment of their fairy queen of slumber, we will proceed to the work of reality, and prepare to show them at their awaking, that though "cast down we are not destroyed;" though wounded, yet are we not *slain*. The burden of the gentlemen's efforts [true to the policy of all Hierarchies] has been, not to defend their rights, by proof of right or argument demonstrative of right, but by resorting to the power of prejudice and superstition, laying hold on the popularity of some favourite, and aiming to excite the sympathies of the community, seek to *destroy* any, and all who dare assert their rights, by opposing an unjust domination. The illustration of the subject before us, will carry conviction, we think, to the mind of every unprejudiced person, who will read and act for himself. After exhausting the store-houses of abuse, and attempting to render us odious by the stigmatizing epithets of "SCHISMATICS," "TRADUCERS," "FALSE-WITNESSES," "BUSY-BODIES IN OTHER MEN'S MATTERS," "PUERILISTS," "ADEPTS IN CUNNING," "MEN OF CHICANERY," "UNJUST," "BASE FARICATORS," "CALUMNIATORS," "PERJURERS," "GLADIATORS," "CULPRITS," &c. &c. After a sound of triumphal joy, issuing from the very altars, proclaiming a *miracle*, a *miracle*, "the chaff sifted from the wheat," after all their indications of our villainess; witness the proofs which they adduce to substantiate them. Turn to the page which contains the charge and specifications, and see the doleful array of crime exhibited there against us. Read "*disobedience to the order and discipline of the church,*" spread out in three specific articles, the utmost stretch of the whole being to show that the Vice Hierarch, "*a man of as great judgment as any among us,*" had solved one of the deep mysteries contained in the Sybil's book, [discipline,] and that we had dared to question his infallibility in the right interpretation thereof. See in that charge, and in the *letter of admonition* which precedes it, the justification for *gentlemen* who teach the doctrines of truth and meekness, that if men are



reviled, they shall not revile again; that they must not judge, lest they themselves be judged, &c. [We here remark, that conduct like this, will do more to favour the cause of infidelity, than all the labours of Hume, of Paine, and of Voltaire, united, could ever have effected without such aid as they have given.] Apprehensive, however, that such glaring inconsistency, such a manifest abuse of the public mind, would awaken a spirit of inquiry, that would pierce the veil of prejudice, and bring the indignation of an offended people upon their own heads, they resort to the favourite device used on all such occasions, an appeal to prejudice and superstition. A prolepsis is raised, and perched on a promise, keeps prating about proof which is just within reach; but mark carefully the issue; the promise dissolves by the skill of the actors, and shows in the distance, the shadow of deeds which are yet to be done. True to their purpose, they adroitly shift the scene, appear suddenly at another point, and like *seers* with nobler gifts than *second sight*, they dart a look beyond futurity; see high above intention, detect the roivings of a bound-ed will, catch a thought yet unconceived, and by the mighty magic of delusive spell, grasp the scathful ghost, and mould a *monster* from a *shadow's shade*. The stratagems of the gentlemen are numerous enough, but the machinery is worn, the wires are rusted, and the figures move awkwardly about; the illusion can no longer be kept up; hyperboles even fail the desperate cause, for poets have restrained their rage—large

"Hyperboles, so daring and so bold,  
Disdaining bounds, are yet by rules controlled."

We would fain avoid the reproach of following the gentlemen through so many of their absurd hypotheses; but as they have laboured much for our instruction and amusement, we think it but courtesy to notice some of their *flashes*. In support of one of their assertions, that we wickedly meditated the downfall of Methodism, and consequently were "*schismatics*," and "*culpabits*," they instance the demand which was made to be tried by the Society; gravely pronounce it a "trick" to avoid "merited punishment," eulogize the framers of the discipline, laud "*him* of as good judgment as any among us," for *wisely* deciding that the discipline "*did not allow of that which, if allowed, could not be done*;" raise a supposition in support, and in praise of their wonderful acumen, and argue most eloquently in defence of a defenceless nothing. Is it possible that he who "has as good a judgment as any among them," should have jeopardied his judgment by subscribing his name to all the vagaries of the youthful *Amanuensis*? Hear their argument—"Suppose the discipline had said the *whole society*, then unless the *whole society* [men and women, boys and girls, *minors* we suppose] attended, there could be no trial, and the offenders would go unpunished." It is only necessary to remark here, that the discipline does not speak any such nonsense; and the introduction of it in the gentlemen's book, proves more against their cause than we have leisure to comment on.

The next supposition of the gentlemen is one on which they seem to fix their whole hope of success; it is the sweeping charge of "concealed designs;" a dark conspiracy against the peace and good government of the church, and a fixed determination to stop short of nothing but taking the *church* away from the *church*. Hear the gentlemen—"We had good reason to believe that they intended more than was shown," &c. Some "godly members" had *whispered treason in their ears*. This was sufficient; the ghostly form of *murdered power*, stalked reeking in their view; arguments ceased to convince; documents became traitors' cloaks; actions were daring inroads on *priestly power*; smiles or frowns were all alike but daggers half concealed. We pass no judgment on conduct like this; we do not hold ourselves responsible for the perversity of other people's minds, neither do we acknowledge any obligation we are under to pilot every wayward understanding into the road to reason. We confess that it is difficult sometimes to arrive at the intentions of men, but we have been taught to believe that actions were generally indicative of motive, and that when an action was of a binding and controlling character, it was so strong an indication of purpose, as to arrest the scepticism of the most incredulous observer. We now proceed to the important part of our duty, that of showing our intention, and by it the character of the parties, and the true nature of the controversy; and we propose to do it in a way that will enable the reader to judge for himself, and see what are the real merits of the case in dispute. It will be borne in mind that we have been charged with "a palpable violation of the discipline of the church." The preachers have declared that they were supported in what they did "by the *highest authority*;" that we claimed to exercise rights, which they were bound by their oaths to oppose; that we were borne with until "forbearance was no longer a virtue;" that we were always in a *minority* of one third of the members; that we prevented the Bishop

by our hasty and intemperate actions, from sending on the decision which he had obtained from the other Bishops, and which was to have restored peace to the church: that we were "Schismatics," "culprits," "gladiators," "hypocrites," and every thing that should cut us off from membership and communion in the church; that "*power*," "*supremacy*," was our object, and all our designs were sinister; and finally, all who find fault with the economy of Methodism, are persons who neither walk with God, or live above censure. It must also be remembered, that the only proof which the gentlemen have adduced to support their *extraordinary* allegations, has been their *own assertions*, bottomed upon the supposed existence of "sinister designs," and enforced by arguments, remarkable only for the sophistry of their reasoning, and the vulgarity of their abuse. In view of establishing the correctness of these remarks, we submit the following statement and proofs: viz.

Evils of an *intolerant* character, originating in the presumption of a *certain class* of our population, brought us in contact with the then ruling powers in the church, and an opposition to what was at *first admitted to be just and proper*, was hastily gotten up against us, from an apprehension that success with us, though for the good of all, would be accompanied by a loss of power in the *preacher*. The effort to remedy the evil, [rendered more offensive by the resistance of those whose ready co-operation we had a right to expect] created a cabal among the preachers, who, uniting with such of the membership, as recognized the doctrine of infallibility in preachers in charge, resolved on maintaining their power, though it should be at the hazard of all that was dear and valuable to man. In pursuance of this decision, a proposition was made us to surrender at discretion; give up all our rights, or submit to expulsion from the church. The course pursued by the preachers, evidenced to our minds, that the love of power with them, was greater than their regard for the souls of the people. Knowing full well, however, that the prosecution of our rights, could not possibly interfere with the system of government in the church, in any other manner than lessening the power of the preachers in the management of the temporal concerns of the society, and willing to believe they *understood* what they *said*, and *said* what they *meant* [in their denial of a desire to rule in temporal matters,] we perceived no cause for changing the rule of action, laid down in the constitution and by-laws, adopted at the meeting of the corporation in November, especially after the violation by Dr. Capers of one of the important articles of the truce, which had been agreed to by a few individuals under the extraordinary circumstances, as heretofore stated. An occasion, however, for a further suspension of positive action on our part, occurred through the intervention of Bishop Emory, during his visit here in February. At his suggestion, a proposition was made to the church generally, to refer the matter in controversy, to the Bishops, or a majority of them, [six in number,] for their adjudication, which was to be final, and binding on all parties. A paper specifying the questions to be submitted, the object to be effected, and the conditions on which the decision was to be made, and forwarded to the church here was *drawn* out by the Bishop himself; read to the members, and taken on by him to Baltimore for the purpose of obtaining the opinions, and decision first proposed, [a copy being left at the Parsonage.] This paper in connection with some others, which we shall introduce in their proper places, determines the character of the whole controversy; it is the key which unlocks the door of mysticism that has so long shut out the light of truth, and which caused doubt to linger for a while on the minds of a few: it explains motives, rebukes disingenuousness, develops intention, chases fiction, falsifies assertions, and places truth in the light of a sunbeam.

The first witness which we shall introduce to rebut the charge [so insidiously made] of "sinister designs," is a paper which the gentlemen have published in a mutilated form on the 31st page of their book. It purports to be the paper which contained the propositions made to the church by Bishop Emory. It is a *part* of that paper, we acknowledge, and we thank them for giving so much of it, [the "*omission*" of the remainder whether "*ignorantly*," or "*intentionally*," it is not our business to say.] The portion which they have given, contains two interrogatories, submitted for the *decision* of the bench of *Methodist Bishops*, or a majority of them. The first is as follows; "whether an incorporation, either of the Trustees, or of the male members of the church, is inconsistent with the discipline."

The second is, "whether in case of such an incorporation, the principle of electing Trustees by the votes of the male members of the church, at such times, and in such manner, as might be agreed on, would be inconsistent with the discipline.—*PROVIDED*, it be the wish of the church in this city to adopt such a principle." The use we pro-



pose making of this paper is two-fold—first, to show the true character of our “designs,” and secondly, to develop the *true* character of our opponents.

The “paper,” we apprehend, speaks a language which needs no interpreter, it brings the whole subject to one point; *viz*: Whether the acts proposed to be performed by us under the charter, were inconsistent with the discipline, *provided it was the wish of the church* in this city to adopt such a course. It will be perceived, that the intent of the “power,” claimed by us, was specifically set forth, and clearly defined to be, the right of electing the Trustees of the church, [men who receive and disburse the revenues of the church at their pleasure,] by the vote of the *church*, and making them responsible to the *church*, *provided*, it be the *wish* of the *church* that it should be so. This paper is incontrovertible evidence of the intent of power claimed by us; and the privileges which it would have conferred upon the party, [provided we were the majority,] would have fallen as far short of “supremacy,” as the *book* of the gentlemen does of being an *exemplification* of the spirit of that master whom they boastfully profess to love and serve.

The first enquiry we consider superfluous; the fact of the Methodist Episcopal Churches being incorporated in various places would suffice of itself, but as we have the authority of the General Conference, and the frank avowal of Bishop Emory, that incorporations are not invasions of the discipline, it is as well to take them into the account of evidence on this point. If more were necessary, we could quote from Dr. Capers, [than whom there is no higher authority with these gentlemen] and show that with all his love for exclusive rule by the ministry, he actually convened the corporation once, for the purpose of instructing, and empowering the *Trustees*, to act in a certain matter then at issue, [but he “*was not informed on a legal question*” then] and again in November 1833, he was “*decided not to call a corporation meeting on purely legal grounds.*” The second interrogatory is so comprehensive, that it embraces the whole matter in dispute, and taken in connection with the *parts* of the paper which the gentlemen *accidentally remembered to forget*, puts to *shame* the authors of the calumny which has been so “recklessly” dealt out against us. We invite particular attention to the phraseology of this portion of that “paper,” for it propounds questions, which involve all the controverted points that was raised between the parties in the church, and places us, we think, in a position of perfect security against the malevolent attacks of the intriguing and disingenuous members of the conclave. Now what are the questions propounded? Why precisely such, and such only, as honestly belongs to the matter in dispute. We claimed the right, in behalf of the members, of electing to office those persons who managed the *temporal* concerns of the church, and of making them responsible elsewhere than to *themselves*. We thought that the *members* of the church had a deeper interest in the temporal affairs of the society, than any other class of individuals could possibly have, and in view of this we adopted rules, and regulations, which would break up the corrupting practice of a board perpetuating itself, by limiting the term of office to one year, and giving the right of election to the members of the church. The opposition to this natural right, by Preachers and Trustees, led to the proposed arbitration of the Bishops; and as we had been charged by those in power with “sinister designs,” with an attempt to rob the preacher in charge of a power which the discipline guaranteed to him—that of nominating to the board candidates to fill vacancies in the board, of which he was chairman, who were to be elected by the members of the board—We yielded to the suggestion of Bishop Emory, that as the discipline was made the cause of contention, and the Bishops were the authorised expounders of it, to submit the questions of right to their adjudication. The paper was drawn up by the *Bishop himself*, and a careful perusal of it will satisfy every mind, that he was no partisan of a “*disaffected minority*,” and that unless our claims were based on principles of strictest justice; unless the discipline openly admitted our rights, and unless we were in an *unquestioned majority* of the church, neither preacher, discipline, trustees, or any adherent of priestly power, had cause to tremble at the reference thus made. The question it will be remembered was, whether in case of an incorporation of the male members of the church, the principle of electing Trustees by the votes of the male members, at such time, and in such manner, as *might be agreed on*, would be inconsistent with the discipline.—*PROVIDED*, it be the *wish of the church*, in this city to adopt such a principle: Mark the difficulties then, which obstructed our march on the road to “supremacy.” First, the ruling powers, [the Bishops,] must have bended to our will, and unmindful of their oath to maintain the discipline, have yielded their judgment, their mitres, and their consciences, to our “factious” desires. Secondly, it must have been *agreed on* by the *church*, consisting of *preachers, exhorters, official* and laymen, that they desired such a course, and would have



the change effected; and thirdly, it required the assistance of superhuman agency, to transform our "*minority of less than one-third*," into a number equal to that which is universally admitted as necessary to determine the wishes or sentiments of any, and every public society. The only possible ground on which the gentlemen, in our view, could hope to escape the condemnation due to such "reckless" conduct, as that of charging us with the *intention of subverting* the discipline, and economy of the church, with this paper in their possession, is one which ought to mantle their cheeks with hues of deepest dye; it is a concealment of the truth, a keeping back part of the price of honesty; it is the *withholding* that which was unknown to many, and which they hoped was forgotten by the few; it is in fact the other parts of that very paper, an allusion to which, drove them to the specious sophisms that spread themselves through the 31, 32 and 33 pages of their "Arabian Tales." It is the key to their undoing, the "ghost of Banco," which obtrudes its unwelcome presence on their guilty feastings. It is that which we alluded to a few pages back, as developing intention, by the controlling character of the act; it is that which says, "the brethren claiming under the corporation, *agree*, that in case the Bishops shall decide, that what they propose is inconsistent with the discipline, they will *abandon* their whole ground," [the gentlemen have the paper, if we err, we invite correction.] This is not all. The paper proposed an application to the Legislature of *this State*, for a new charter, or a remodeling of the old one, so as to remove the objections which were urged against it by the Doctor, and those who thought with him. Aye, still more; that same paper contained an outline of an act for re-incorporating the church in this city, in which was a denial of right, or a renunciation on the part of the corporators of *all right* to intermeddle with any matters of a spiritual character, and giving the preachers, and the Quarterly Conference, the sole right of appointing the Stewards, and the entire management of all monies collected in the churches, and classes, with all bequests for the benefit of the preachers, or stewards funds, the appointment of class leaders, exhorters, &c. &c. Will the community believe that men who prate so much about "HONESTY," and "*policy in war*," who declaim so violently against holding back things that "*have an important bearing on the ease*," should be guilty of so gross an abuse of the public confidence, as to present a paper for consideration, and conceal from view those parts which had, not only an "important bearing on the ease," but without which, there could be no understanding of the objects or aims proposed by it; [for shame gentlemen:] But perhaps "THERE WERE TWO PARAGRAPHS," and the first was considered sufficient for their purposes, or perhaps there were "TWO PAPERS," and the gentlemen quoted from the one which was "LOST," or perhaps the young novelist who performed the onerous duty of amanuensis to his own composings, grew tired of prosing over facts, and having refreshed himself with a draft of his favorite fiction, forgot to take up the right thread when he resumed the "narrative." Comment here would be an insult to the understanding of the reader.

We pass on to the examination of the second witness, and call on *Bishop Andrew*. The reader will bear in mind that Bishops Andrew and Emory, were in Charleston together, in February last, that they had interviews with Dr. Capers at the Georgia Conference, just previous to their coming to Charleston; were informed on all points touching our "*revolutionary designs*," as presented to them by the doctor; also that they had seen the doctor's first pamphlet; and consequently all our proceedings as a corporation, which were fully spread out on the pages of that pamphlet, were familiar to them: added to this, they had all the advantages which could accrue from being on the spot when the "REBELLION" was raging. What is the testimony of Bishop Andrew?—first, a declaration that the old Trustees were a wrong headed set of men; secondly, that there had been too much heed given at the Parsonage, to the tales of ill omened gossips, who had nothing to do but to deal out slander as a pastime; thirdly, that the obstinacy of the old Trustees would, [he feared] compel a resort to the courts of LAW for the final settlement of disputes among us; fourthly, that as a quiet and peaceful measure, he would recommend a separation, or a division of the disputants, and as we were the most tractable, he advised as a last resort, that we should form a distinct congregation, be placed under a separate charge, have an act of "*incorporation to suit ourselves*, and be supplied with a minister who would be furnished us by the Bishop residing over this diocese. In a letter from Bishop Andrew to us, of the 6th August, 1834, he says—"would it not have been the better course in the commencement of this unhappy affair, instead of arraying "*parties under hostile banners*, and calling into requisition the worst passions of human nature, to have procured an *authoritative legal decision* of the points of law, embraced "*in the controversy*." Again.—"I foresaw from the commencement, that a *law suit*

"must settle the matter, and I thought it had better be done *peaceably* than otherwise." Again—"Another plan suggested at my last conference with Bishop Emory, was to advise the brethren claiming corporate rights, to form a separate congregation, *procure a charter such as they might approve*, with the assurance that in such an event, the Bishops would make it a *separate charge* and send them a preacher accordingly." QUERY? Did Bishop Andrew consider a resort to LAW, as sufficient cause for expulsion, (with two-thirds of a days notice for trial) or did he view our proposed action under the act of incorporation as a "*palpable violation of the discipline*" of the church? Or did he believe that we were SCHISMATICS, CULPRITS, MEN OF CHICANERY, ADEPTS IN CUNNING, &c. &c. because we endeavoured to accomplish what he had foreseen from the commencement, (a settlement of the dispute by a resort to law as inevitable;) or did he consider chartered rights as "*legalising a combination of DISORGANIZERS, and as outraging the discipline with impunity?*" (see page 51 of Exposition continued.) Verily the day of wonders can never cease whilst young imported "SUBSTITUTES" (see page 9 of Dr. Capers' pamphlet) are permitted to chatter away the sober reflections of their grave seniors, (the Bishops.)

We pass on the third witness, and introduce *Bishop Emory* to the gentlemen. The reader will please bear in mind, that Bishop Emory was, and still is, the head of the Church in Charleston, (South-Carolina being a part of his diocese) that he was intimately acquainted with the facts of the case before us, having conversed freely and repeatedly with the parties on both sides of the question, had seen the constitution and by-laws, which had been adopted by us, the corporation party, in Nov. 1833, was bound by the obligation of an oath of great solemnity, to support and defend the discipline and economy of the Methodist Episcopal Church in the United States. has been a lawyer of eminence, and perhaps the best expounder of the Methodist code known in the Church. What is the testimony of this witness? Why, that "incorporations of the Methodist churches are not inconsistent with *Methodist discipline*," we have churches in various parts of the country "which are incorporated. I perceive a great difficulty in the Church here, but it is altogether with *yourselves*, if either party would yield to the other, the difficulty would cease. I have power to decide the controversy at once, but as the old Trustees appear wedded to their opinions, I would prefer submitting the questions to the Bishops generally, or to a majority of them. I will draw up what I consider will meet the views of both parties, and submit it to the congregation on next Sabbath after service, will leave a copy at the Parsonage, and take the paper with me to Baltimore, for the purpose of obtaining the opinions and decision of the Bishops upon it; I will be able at farthest to send you the decision in two months; I understand you distinctly, as *binding yourselves* to submit to the adjudication of the Bishops, be their judgment for or against you; I understand you distinctly as *pledging yourselves* in the event of a decision adverse to your views, to *abandon* all your claims under the charter; the government of the church to continue as heretofore. In the event of the old Trustees, and others continuing refractory, if the Episcopal judgment be in opposition to their views, I will instruct the Preacher in charge to enforce the discipline against them. If (as you suggest,) any occurrence should prevent me from sending on the decision, I will notify the Preacher and yourselves; and you will then be where I found you: perhaps a resort to the law will then be the only way to terminate the controversy. I believe, sincerely, you desire nothing but what you conscientiously think the discipline warrants you in claiming." In a letter from Bishop Emory to us, dated Baltimore, July 31, 1834, he says—"your letter of the 19<sup>th</sup> inst. brings me painful intelligence, painfully expressed under feelings of excitement, doubtless, which as well as the occasion of it, I cannot but deeply regret. The cause of my *delaying* to communicate a decision of the Bishops in the question referred to them, I have before explained in a letter to brother Kennedy, which I perceive you have seen as I desired. The *object* of that reference being a *pacific adjustment*, I still doubt the propriety of communicating any decision till both parties pledge themselves to abide by it, which has not yet been done." Speaking on the subject of the interviews with us when Mr. Kennedy and the Presiding Elder were present, he remarks,—"Brother Kennedy in particular accompanied me, not as chairman of the old board of Trustees, but as the minister in charge of the station." Again he adds,—"I confess I begin to fear, that with your existing views and feelings on both sides, you will hardly be brought to harmonise, agreeably to our earnest desire, under one pastoral charge; if this be so, will it not be better, less scandalous in the public eye, and more in the spirit of the gospel, to agree, that those who desire it, shall worship together under a distinct charge, in the common bond of the same general communion, as a temporary measure at least, till your next Annual Conference? Perhaps some arrangement of this sort might be made, if desired, by any considerable portion of the Society;" and concludes by saying "I entreat you never to forget, that whatever else you may gain, if you lose the true christian spirit you lose all."

A brief application of the foregoing, may not be unimportant, though the plainness of the case commends itself to every man's understanding."

Are we then the vile characters represented in the book of these pious gentlemen? Are we "disorganisers," "self-willed," "factions," "adepts in cunning," "men of chicanery," "base fabricators," "revolutionists," "culprits," "gladiators," "schismatics," &c. We trow not! or, if we are, we go in company with two of the gentlemen's Bishops. Have we done any thing that is palpably obnoxious to the Discipline? We apprehend not; for the Bishops, under the solemnity of a peculiarly binding oath, were bound to tell us, if we had so done, and they have not so told us. Was our conduct of that atrocious character that made "*forbearance no longer a virtue?*" We appeal to the invitation of two Bishops, who were conversant with the whole proceedings to remain in the connexion, "in the common bond of the same general communion," with the privilege of procuring an "*act of incorporation to suit ourselves.*" We appeal to the letter, of admo-



nition, and the official charges of the gentlemen themselves; did we meditate the destruction of the church, by "assuming the right of setting aside the discipline," and "acting according to our own lawless notions of right and wrong?" ("a mere minority of less than one third!") We shield ourselves, by the paucity of truth; we refer to the paper which irrevocably bound us to submit to the adjudication of the sworn defenders of the Discipline. Did we violate scripture rules, and discipline restrictions, by going to "law with the brethren?" We boldly deny the charge. We went to law with a stranger, who occupied premises that were either subject (alone) to our control, as a corporation, or that belonged of right to the Orphan Institution of this city. Were we trying to overturn the rightful government of the church, by instituting a suit which would enable us to get into the Appeal Court, and procure a final decision on a controverted point, which had distracted the church for a year: we ask, what did Dr. Capers mean, by his ostensive desire to get the matter into the Appeal Court? What did the Bishops design, when they suggested an appeal to the Court? What mode of proceedings could have been adopted to effect this end, other than the one which was adopted, or that which was often proposed, and which they as often rejected, "an amicable suit?" Are we peculiarly chargeable with "during effrontery," in rising to speak in the presence of Priests, when they had unshielded their sanctity, by violating a pledge given not two hours previous, not to do, what they so "recklessly" did do? Have we falsely boasted of having high authority, for what we did, when we show the opinions of two Bishops, (the Bishops being the highest authority in the church!) Have we compelled the gentlemen to do what they have done, by forcing upon them, acts, which they "were bound by their oaths to oppose," the Bishops, (whose oaths are more binding, not considering, that their consciences suffered, by permitting us to proceed? Did we "prevent the Bishop from sending on the decision," which he had undertaken to procure, when the resolutions which we passed on the subject, were not adopted until the Bishop had twice written, that he was prevented, from sending it by the act of the old Trustees? Did we aim at "supremacy in the church," when we surrendered every right into the hands of the Preachers, except that of electing the Trustees? Could we have been in the minority, which they speak of, when we outvoted them, on every occasion, that we were permitted to meet together as a society or church? Can any man of common sense, or common honesty, charge us "with sinister designs," when we had put it in the power of the Bishops, to prostrate us with a word; when we had solemnly agreed to a proposition, which specially stated all that was claimed, and that proposition made by a Methodist Bishop, and referred to the bench of Methodist Bishops, for their opinion, as to its harmony with the discipline and economy of the church, and a pledge given to abandon our whole ground, if it was pronounced "inconsistent with the discipline?" Will any but a dupe to the nazy artifices of the holy conclave, believe that the ruffian "Diotrephes," with his banditti of "drilled adherents," his lawless hosts of conspirators, ("aiming at supremacy,") his trained band of "hypocrites," "traducers," "false witnesses," "busy bodies in other men's matters," "puerilists," "base fabricators," "adepts in cunning," "men of chicanery," "unjust," "calumniators," "perjurors," schismatics," "culprits," and "gladiators," will it be believed we say, that these daring rebels, thirsting for power with vehement desire, regardless of the means by which they should obtain it, had voluntarily deposited all their engines of war, their shields and bucklers, and armour too, in the arsenal of the foe whom they intended to destroy? We apprehend not; the gentlemen must have been frightened at the ghosts of their own murdered consciences. What else could have alarmed them? Why did they and their adherents oppose the sending on of the Bishop's decision? We could have done nothing without their sanction, and not then, unless we were greatly in the majority; refer to the "paper," "provided it be the wish of the church in this city to adopt such a principle." Why then be afraid? "conscience does make men cowards sometimes." Aye, and robs them of splendid victories too. Suppose the gentlemen had honestly believed that what we had done, and proposed doing, under the act of incorporation, were actual violations of the discipline, must they not have anticipated a decision against us, which would have put our whole troop completely "hors de combat;" which would have given the band of the faithful, a peaceful opportunity of charging us, horse, foot and dragons, and acquiring for their goose quill chieftain, a victory equal to his highest, fondest, dearest hopes? Luckless youth! where, oh! where was the genii that presided over thy fortunes, when thou wast chosen a "substitute," to fill a mighty chasm in the Charleston station! Where was that genius which developed himself so toweringly in the novel invention of an "ALARM FLAG?" Gone, gone, gone. Alas, poor George!

The gentlemen boast of their impartial administration of discipline, and in proof of it, say, that they did not cite us to trial with a view of getting rid of the suit before the magistrate,—will they be pleased to tell us why they were in such haste about the matter, "will the community receive the ridiculous statement," which they have made in absence of all testimony to support it? What is their proof, why, the assertion that "they had meditated it some time before." Suppose they had, the less excuse certainly, for notifying us at midday on Monday, to appear before the Sanhedrim on Tuesday at 9 A. M. and when interrupted by a citation to appear before the court, to alter the citations to 4 P. M. same day, and serve them at 12. Why if our conspiracy had equalled that which was meditated against the Senate of Venice, they could not have proceeded with great urgency. But, "they had meditated it," aye, and like Nebuchadnezzar's irreversible decree, it had gone forth throughout the vast empire of their three-fold thoughts. Justice was to be silenced, equity was to be hushed, religion with her preceptive rule, "Do unto others as you would they should do unto you," was laid aside until a more convenient season would authorise them to resume it: Mordecai was in the gate, and Haman was unhappy. But they "selected the most impartial inoffensive men that they could find." They were all "sober," grave, "considerate, experienced men." Well, perhaps so. We regret, however, that we do know



that *they did know*, that three (at least) of the four who did not attend, had expressly refused to do so, and those who did attend were known (two excepted) to be among the most violent of their party, one having said on being addressed, by the usual appellation of "brother," that he "would as soon call the *Devil* his brother, as a corporation man," another, that "he would *spill the last drop of his heart's blood*" before he would suffer Holloway to be removed from the seat which he was occupying in the church, though contrary to the wishes of many of the members and the resolutions of the Quarterly Conference; a third had a son in the ministry, who was known to be violently opposed to us, and to all who denied infallibility in the Preachers; a fourth was incapable, from his own confessions, (neither understanding how to read or write,) of perceiving the right or wrong of the matter; and a fifth, from a cause of *too disqualifying* a character to require an argument; the sixth yielded his own judgment to the solicitation of the Preachers, and the seventh stoutly defended us to the last. These are the men, who, nodding assent to the dictates of him "who has as good a judgment as any among them," determined, what two Bishops had declined the responsibility of doing, on what had been referred to a bench of Bishops for their adjudication.

But the gentlemen have said, that they had not expressed any opinions on the subject. We could say much on this point, but it would be daring "effrontery," to correct an error in these gentlemen; it would absolutely be little short of saying that they were *Aristocrats*, and that would be so inconsistent with the "peeniar delicacy of feeling," which they say we possess; but they admit that *one* had *prejudged* the case, and he was *only* taken to fill the vacancy. Indeed, take a sworn enemy for a Juror! Were they so straitened for men, as to be obliged to take one whose prejudices were notoriously known, who resided at the opposite extreme of the town, and whose avocations called him daily from the city. This has an ugly squinting at *something*.—What had become of the large majority of "godly men?" If this is a sample of the "*wheat*," we are not surprised that the "winnowing fan" was applied to the "floor."

To follow the gentlemen in their tortuous course throughout, would be as fatiguing as it is unnecessary. They are anxiously flying from facts; we seek repose within the ramparts of truth. We believe that we have maintained the position which we assumed in our first pamphlet; and if it should be remarked that we have omitted noticing any particular points in the book which may seem to be important, we beg the reader to examine again, and see whether such are any thing more than fancy conclusions, hastily drawn from premises, only assumed to exhibit their skill at "*rhetorical flourishes*." In such exercises, we admit their "supremacy;" we refuse the gauntlet, lower our lances, and proclaim them the victors in all combats of errantry. Our business is with facts, and though the plainness of the garb may estrange us from the *dealers in fiction*, by reason of its homespun quality; yet it commends itself on account of the reminiscences of early impressions which are brought in review before us; it tells us how satisfied we were when we heard things always called by their right name; and how sorry we felt for a rude, listless *neighbour*, whom we saw checked in a moment of improper exultation, at the success of a fictitious tale, which he had invented to screen himself from public odium, by being told that fictions were lies, and "that a lie was a desperate cowardice." It was "fearing man, and braving God." It reminds us too of what our *good* old parson used to tell us, that "honesty (whether in war, or in peace, in state, or in church) was always the best policy;" That "religion was the *best armour* in the world, but the *worst cloak*;" That the more "honesty a man had, the less he affected the air of a saint;" "That the affectation of sanctity, was a blotch on the face of piety;" "That "they who could be *puffed up* by a gale of thoughtless applause, would be made to bend beneath the force of an honest reproof," and, that

"Those who were given most to railing,  
Were found to have the greatest failing."

In a note at the bottom of the last page of the gentlemen's book, an allusion is made to an affidavit of ours, which they had. That affidavit was made to correct a *misstatement* which they had sent to the Bishop. That affidavit would stamp "recklessness," of a daring character, on the authors of the "Exposition continued," especially as it relates to their extraordinary denial of what occurred between the committee appointed to prosecute the old Trustees, and the Preacher in charge. That affidavit would have been published in this pamphlet, but that it implicates a gentleman of their party, whose name is not among the avouchers of their fictions. The insertion of it by us, under such circumstances, would savour of revenge; by doing this we would be but even with our enemies; by passing it over, we *may* be superior. Circumstances may render it necessary to produce it hereafter; if so, it shall appear with other matters kept in reserve.

Let us in conclusion, draw the attention of the gentlemen to the dilemma into which they have brought themselves, and see whether the acumen of *some*, have not been obscured by the obscurity of *others*. As they appear to be fond of logical deductions, we will endeavour to effect a lodgment on their parapet wall, and bring ourselves, if possible, within reach of their understanding. We will try a syllogism or two, and if beaten off, will acknowledge a defeat.

First. The gentlemen pledge themselves in the commencement of their book, to withhold nothing that was necessary to a right understanding of the question at issue. The paper submitted to the Bishops, contained matter that was every way important to a right and fair understanding of the case. They presented a *part* only of that paper, *withholding all* that could explain the dispute; consequently, they did us an injury, and violated their own pledge.

Secondly. They affirm that they always had a majority of two-thirds of the male members of the church: a minority of *one-third* cannot outvote *two-thirds*; we outvoted them on every oc-

cession, even when their runners called in aid from the highways and hedges, (as we can prove they did on the night of the 12th November, 1833,) therefore, they were not a *majority* of the male members of the church, and their affirmation is—unsustained.

Thirdly. They assert that we had *palpably* violated the discipline: the Bishop is the highest authority in expounding discipline; Bishop Finory, (the diocesan of this charge) told us that "if the old Trustees would cease their opposition, the difficulty would vanish;" therefore, we did not violate the Discipline, and the assertion is unsupported.

Fourthly. They charge us with being "given to chicanery," "adepts in cunning," "false witnessess," "culprits," &c. Such characters, the church is bound to expel, unless they "repent deeply," "evidence a godly sorrow for sin," and "show deep contrition." The only repentance they required of us was, that we should withdraw a suit against Mr. Ling, acknowledge the old Trustees, and Preacher in charge, as Lords paramount in the church; and consequently, we were not what they so modestly have asserted we were.

Fifthly. They assert that they had not the means of carrying the wishes of the Quarterly Conference into execution, in respect to the separation of negroes from among the white members: the means necessary was *sixty dollars*; they have since purchased the Academy of Fine Arts, (to accommodate the ———) at *three thousand five hundred dollars*, consequently the want of means, was not the cause of the refusal.

Sixthly. They denounce all who oppose the discipline and economy of the church, as persons who walk not with God, and who are guilty of personal irregularities: there are *forty-three thousand* Methodist Protestants in the United States, who oppose the discipline and economy of their church; consequently, these 43,000 reformers, together with every person of other denominations, who agree with us in matters of church government, are guilty of personal irregularities, and of walking with the devil.

Seventhly. They charge us with not discovering any error in the discipline, or in their administration of it, until our expulsion: we discovered the errors in the discipline, and their administration of it, a year ago, and opposed it. They appointed a committee of the Preachers and seven members, five being *congenial spirits*, and thrust us out, when we give a practical illustration of our discovery; and consequently the illustration of a proposition *is with them* the evidence of the non-existence of a fact.

We here close with these gentlemen, and as we verily believe that the love of power with them is a paramount consideration, we earnestly exhort them to cast aside "the sin that so easily besets them;" to be instant in prayer, to remember the fate of Ananias and Sapphira; to ask forgiveness while it is yet to-day, lest while they *seem* to labour for others, they themselves should become castaways.

NOTE.—If it is asked why so little allusion is made to *one* of the *three* authors of the "Exposition continued," we answer, because, "*Is fatuus perinde ac ovis, bē, bē dicens, incedit.*"





